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TWELVE

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PROPHETICAL

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LEGACIES. *694. d. 16*

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OR

TWELVE SERMONS VPON *IACOBS* LAST  
Will and Testament, Recorded by *Moses*, in the  
49. Chapt. of *Genesis*: containing his Be-  
*quests* and *Blessings*, bestowed vpon  
his twelve Sonnes.

{ *Reuben.*  
    *Simcon.*  
    *Leui.*

{ *Iudaah.*  
    *Zebulun.*  
    *Issachar.*

{ *Dan.*  
    *Gad.*  
    *Asher.*

{ *Naphthali.*  
    *Ioseph.*  
    *Beniamin.*

*Preached*  
by *Francis Rollenson, Bach*: of *Divinitie*,  
and sometimes Fellow of *S. Iohn*  
*the Euang. Colledge* in  
*Cambridge.*



LONDON.

Imprinted by *T. C.* for *Arthur Iohnson*,  
dwelling at the signe of the white horse,  
by the great North doore of *Paules*.

1612.





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TO THE RIGHT  
HONORABLE THOMAS  
LORD ELLESMER; LORD CHAVN.

*cellor of England, my very singular good Lord, such  
happinesse and honour in this life; as may be secon-  
ded with the glorie and felicitie of Saint in  
the world to come.*

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Right Honourable, *Counsel* and  
*Helpe*, as the *Platonistes* affirme, be  
the *Two* maine pillars and *Support-*  
*ers* of euery commonwealth, of  
which that saying of *Ecclesiastes*  
is verified, *Two are better then one;*  
for *One* of these *Two* without the

other, is but as a *Reed* shaken with euery blast of  
winde; but being both together, they are like the  
*Two* *brassen* pillars set vp by *Salomon* in the *Temple* at  
*Ierusalem*, of which the one was called *Iachin*, which  
is, *he will establish*, and the other *Boaz*, that is, by in-  
terpretation *in strength*; for *Counsel* and *Helpe* vnited  
doe *Establish* and *Strengthen* any state, whether it be  
*Ecclesiastical* or *Ciuill*; as for instance, what auails  
the lawes and constitutions of *Sage Counsel*, made  
to establish the *Truth*, vnlesse the *Lawmakers* put  
to their *helping hands* to *strengthen* by fauour and

mainte-

## THE EPISTLE

maintenance, such as be the Ministers & preachers  
 of the Gospell? Certainly nothing at all: & there-  
 fore our *Sauour* may herein be a patterne to all  
 great personages (whom God hath ordained to be  
*Isaiah* and *Boaz*: namely, *Establishing and strengthe-  
 ning pillars of his Temple*) of whom it is written, that  
 when he appeared in a vision to *Iohn* the diuine, his  
 two feete seemed as fierie pillars, the one standing  
 vpon the land, and the other vpon the sea; and the  
*Spouse* in the *Canticles*, compareth his legges to *Mar-  
 ble pillars set vpon sockets of fine gold*; whereby is inti-  
 mated, that *Christ* does walke in the middell of his  
 Church by Counsel and Helpe, so establishing & streng-  
 thening it; that neither the malice of *Sathā*, though  
 he be *Leo aperte seniens*, & *draco occulte insidians*, one  
 that by open & outrageous crueltie shewes himselfe a *Ly-  
 on*; and by his covert and secret poysoning of religion, a  
 very *Dragon*; nor the Inchantments of the world,  
 though she like the *Purple whore*, makes such as be  
 of her attendance, drunke with the *Cap* of her abo-  
 minable vanities; nor the gates of hell, though like  
 the great red *Dragon* they vomit and cast vp conti-  
 nually floods of poyson; shall neuer be able to pre-  
 uaile against it. This Counsell and this Helpe, are the  
*Pillar-like* feete of euery Noble *Theophilus*, who trea-  
 deth the steppes of *Christ*, & walketh in his pathes;  
 and such a *Theophilus* may your Lordship be iustly  
 accounted; for not onely by Counsel, as being one  
 of the chiefest Oracles of this land, but also by Helpe,  
 as being one of the best Nurcing fathers of the  
 Church, your Honour seeketh the welfare of *Zion*,  
 and the good of Gods Temple. It is not I alone that

*Aug. in Psal.*  
 58.

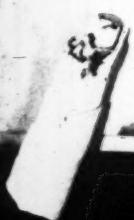
say

## DEDICATORIE.

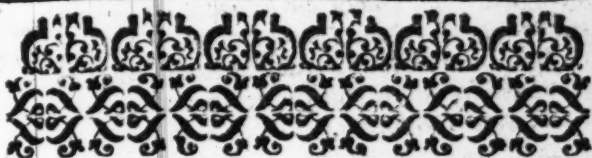
say thus, but it is *Musarum vox*, the voice of the learned *Twins* of this Realme, the *Two vniversities*, many of whose sonnes had died and beene buried in their selles, had not your Honour called the forth, and sent them into Gods vineyard; amongst these I may ranke my selfe, hauing lately tasted of your vnlooke for, and vnderferued bountie towards me: In lewe whereof, as a *Sacrifice of Thanksg. uing*, I offer vp and dedicate to your *honourable name*, and protection, these my *Labours*, being the sincere testimonies of my thankfull heart; humblie desiring almightie God, that as your Lordship hath bene a *Pillar* of his *Temple* vpon earth, so he would make you in the life to come, a *Pillar* of his *Temple* in heauen, and write vpon you his owne *Newe name*.

Your Lordships most bounden  
in all dutie and seruice,

*Francis Rollenson.*



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then  
when

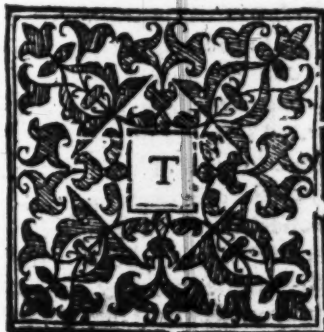


# THE FIRST SERMON OF REVBEN.

Genesis 49. Chap. 1. 2. 3. 4. verses.

*Then Iacob called his Sonnes, and saide; Gather your selues together, that I may tell you, what shall come to you in the last dayes.*

*Gather your selues together, and heare you sonnes of Iacob, and hearken vnto Israel your Father, &c.*



HE maine subiect of this chapter, is the Propheticall Benediction of Iacob: concerning the twelue Patriarches his sonnes; this Title I giue it, as most correspondent & futable to the nature and qualitie of the Text; Antiquitie calls Iacob's last words, *The Blessing of the Patriarches*, but

*amb. de besing of the Patriarches*, but ned. pat. ca. 2.

*a S. Ambrose, b Ruffinus, and b Ruffi. in li.*

*c Theodoret say, it is a Solæcisme, or incongruities, so to stile eiuſd. tit. them, because therein Reuben, Simeon, and Levi are cursed; Theod. in wherefore they tearme them onely Iacob's Prophecies, alled-*

A

*ging ult.*



ging for the Truth hereof *Jacobs* words, saying; Gather your selves together ~~what~~ that I may tell you what shall come to you in the last dayes. Hereupon they conclude, that the words which *Jacob* spake vnto his sonnes seuerallie, were *Predictions*, not *Benedictions*. *Rabbi Salomon*, helde a verie strange opinion concerning this matter, but as ridiculous as strange; Namely, that *Jacob* minding to blesse his children, suddenly the Spirit of God departing from him, the want whereof caused him in a doating manner, to speake hee knewe not what; and from this distemper and defect it came to passe that hee blessed some, and cursed others: but to omit this frivolous and impious conceit, the abortiue of a blasphemous braine, I returne to that Title, which best agreeth to the last speech of *Jacob*; namely, a *Prophecissall Benediction*, which neither aboliseth the vsuall and customarie stile of Antiquitie, nor disparageth the iudgement of *S. Ambrose* and the rest; for it is a mixture and composition of both their Titles. A *Blessing*, and a *Prophecie*. For though this holie Patriarke doth sharplie reprove *Reuben* for incest, and *Simion* and *Leui* for crueltie, yet his curse is but a temporall chastisement, and a Fatherly correction for their amendment: nay they are crowned, though not in so ample manner, with a blessing as well as the rest of their brethre, because they are counted among the Tribes, and had their inheritance among them, beeing thereby included within the *Covenant*. There is in this whole speech a harmonic betwixt *Jacobs* tounge and his heart, the Tounge foretels, the heart prayes, the one declares the future prosperitie of the Patriarches, the other wisheth for the accomplishment. So then in *Prophecying* he blesseth, and in *blessing*, he prophecieth; that hee prophecieth, no man can denie, and that hee prayeth for them (which is a blessing) who will not confesse, that marketh his prayer; *Gen. 42. 18.* O Lord I haue waited for thy saluation: wherein he maketh supplication vnto God, to be a Tower of defence vnto his children, against the face of all their enemies.

Then

*Joseph. In-  
duc. Antiqu.  
lib. 2.*

Then *Iacob* called his *Sonnes*, &c. in the two first verses of this chapter is contained the Prologue or preamble to the ensuing Propheticall *Benediction*, and in this preamble there is a *Summons* and a *Charge*.

The first branch is the *summons*: *Iacob* citeth his sonnes to appeare, and calls them before him, that he may speake vnto them before he dies. This was a custome amongst the holie Patriarches, when they felt death approaching, to call their children and their friends before them; First, to acquainte them with the knowledge of things to come: and secondlie, to instruct them in sacred Aphorismes, and rules of good life. So did *Moses*, & *Iosuah*, <sup>b</sup> *David*, and many others, making their death-bed their Pulpit to Prophecie and preach in. But why should they choose such a time, a time of paine and anguish, and a time of mourning & lamentation? because it is the fittest time: <sup>i</sup> Some Philosophers haue thought that the soule of man vpon the approach of death, growes more diuine, and by a supernaturall inspiration, is made euen then most able to discourse of future euents; but this Assertion is repugnant to reason: For the soule, though in its owne nature it bee impossible, yet doth it sympathize with the bodie: and therefore when the bodie is ill affected, and afflicted with sickness, then also the faculties of the soule begin to languish, to growe fainte, and dull: Let then *Xenophon* bring in his *Cyrus*, and *Plato* his *Socrates*, to auouch that at the time of death, a mans soule is inspired with the power of *divination*, yet will this position proue to bee but like a house founded vpon the sand, and one of *Sathans* fallacies and illusions. The cause then why *Iacob* prophesies vpon his death-bed, is not because his soule was then more diuine, but that the remarkable circumstance of the time might procure in the memorie of his sonnes, a deeper and more permanent impression of his *Prophecie*.

The second branch of the *Preamble*, is the *Charge* in these words, *Gather your selues together, that I may tell you*

<sup>f</sup> *Deut. 33.*

<sup>g</sup> *Ios. 24.*

<sup>b</sup> *1. Reg. 2.*

<sup>i</sup> *Xenoph. lib.*

<sup>8</sup> *Plat. in*

*apol.*

## The first Sermon

4

what shall come to you in the last dayes, gather your selues together, and heare you sonnes of Iacob, and hearken vnto Israel your Father. This Charge is very emphaticall, as appeareth by this threefold doubling of the words; Gather your selues together, gather your selues together, Heare, Hearken vnto Iacob and Israel your Father: k This shewes, that the holic Patriarch will speake of some great and important matters concerning his sonnes, & that hee will instruct them both as a naturall and spirituall Father, and therefore because he will not haue them stand like idle spectators and careless auditors; First, hee chargeth them to gather, and gather themselves together; wherein hee requireth, not onely the presence of their bodies, but also of their cogitations. Secondly, hee commands them to heare and hearken vnto Iacob and Israel their Father; which is, as if hee should haue said, let mee haue both the<sup>l</sup> attention of your eares, and the intention of your minds, that I may tell you what shall come to you in the last dayes: in this speech Iacob alledgeth the cause, both why he summoned them to appeare, & also why hee giueth them so strict a charge: This cause is the scale of his commission, and a testimonie that he is one of Gods Prophets, because the ground of his speech must be a Reuealing of things to come, which is onely proper & peculiar to God, & them whom hee vouchsafeth to employ as his instruments. It is not registred by the pen of Gods spirit, how the Patriarch Iacob attained vnto this foreknowledge; whether by Oracle, dreame, or vision, which are the

m Num. 12. m three ordinary meanes of Reuelation, yet it is very likely.

6.7.8. that God was knowne vnto him by vision, which is three manner of waies, either when true things are discerned by an infused light, and the mere vnderstanding, or else when

n Zach. 18. besides that sight, Images are also described; & that, either

o 4.2. in the minde, as when Zachariah saw the n Hornes, and the

p Hier. 1. 13. o candlesticke; & p Hieremias the Pot; or else in the eyes and

q Dan. 5. 5. outward sense, as was that q hand, spokē of by Daniel, which appeared on the wall; and as Angels were scene to talke with

2 Thurg.  
Hieros: in  
hunc locum.

Imp. in Gen.  
lib. 9. Com.  
cap. 25.

m Num. 12.

6.7.8.

n Zach. 18.

o 4.2.

p Hier. 1. 13.

q Dan. 5. 5.

with men, in a bodily shape; now it is most probable, that by the first of these three meanes *Jacob* prophesied, telling his sonnes what should come to them in the last dayes: Touching the boundes or limites of *Jacobs* Prophecie, there is some question made amongst expositors, both *Jewish* and *Christian*. <sup>1</sup> *Rabbi Kimbi*, <sup>2</sup> *S. Hierome*, and *Lyranus* affirme, that as often as *dies nouissimi*, (the last dayes) are mentioned in the Scriptures, the (Time or comming of the *Messiah* is signified) and that his time is therefore called the last daies; because he should be the period or ende of the *Jewish* state, both in regard of the *Lawe*, the *Priest-hood*, the *Kingdome*, <sup>3</sup> *cap. 4.* and the *figures* or *types* of the *Old Testament*, and that after the preaching of the *Gospel*, no other *priest-hood*, *law*, nor *Sacraments* were to be expected; though I doe not gainsay (but that the *Time* of the *Messiah* may be called the last daies) yet in these wordes that *Time* is not principally implied; For *Jacob* in this prophecie fore-telleth diuerse things which were fulfilled long before the comming of *CHRIST*, therefore in this Text by the *Last-daies*, is signified the *Succeeding* ages and *Times*, from the departure of the *Israelites* out of *Egypt*, till the comming of *Christ*.

In this prologue of *Jacob*, wee may for our instruction obserue two things; First, The patterne of dying; Secondly, the *Art of hearing*; the first is couched in the *Summons*, the second in the *Charge* of *Jacob*: For the first, it is vpon record, that the holie men in former times vsed to assemble their friends, kins-folke, and children, to blesse and instruct them before they died, <sup>1</sup> so *Isaac* blessed his two sonnes, *Jacob* and *Esau*. <sup>2</sup> *Moses*, the *Tribes* of *Israel*; so <sup>3</sup> *Gen. 27.* *David* blessed *Salomon*, and our blessed *Sauour* prayed <sup>4</sup> *Dent. 33.* for his disciples immediately before his death: these actions of them ought to be preidents for vs to followe and <sup>5</sup> *1. Chro. 29.* imitate, and herein by their example, are wee taught to haue a speciall care of the spirituall welfare of our children, bequeathing them golden legacies, wholsome counsell, and good instructions, how to serue God, to walke in his

3  
 p<sup>er</sup>fecti<sup>o</sup> n<sup>on</sup>  
 p<sup>er</sup>fecti<sup>o</sup> n<sup>on</sup>  
 p<sup>er</sup>fecti<sup>o</sup> n<sup>on</sup>  
 p<sup>er</sup>fecti<sup>o</sup> n<sup>on</sup>

a 2. Sam. 17.

23.

b L<sup>u</sup>c. 10. 41

c 1. Sam. 16.

d 2. Reg. 1.

e 1. Reg. 22.

8.

f Luc. 23. 43.

g Mat 7. 21.

his wayes, and observe his statutes; <sup>2</sup>Death is common to all (as well to the rich glutton, cloathed in purple and fine linnē, as to the famisht *Lazar*, whose bodie is embroydered with sores, but to die well and make a good end like *Isaac*, *Jacob*, *Dauid*, and *Iosuah*, is a peculiar blessing, and therefore all men doe not attaine vnto it. The worldling when sicknes (the harbinger of death) arresteth him, <sup>a</sup>like *Achtophel*, putteth his house in order & dieth, even when he is to make a surrender of his soule, his mind like <sup>b</sup>*Martha*, is altogether intangled in temporall obiects, and cumbered about worldlie affaires, scarce reseruing one minute to dispose of his spirituall estate; and in the calling of his friendes, hee does as <sup>c</sup>*Isbas* did, in the calling forth of his sonnes; first comes *Eliab*, then *Abinadab*, then *Shammah*, but *Dauid* the anointed of the Lord, comes last of all; So when his bodie begins to decay, First, hee sendeth for his *Physition*, his *Iupiter Menecrates*, who must (if Art be powerfull) restore him to health, & preferue him from the lawes of death, and from the vnfatiable graue; next, if the *Physition* faile in his practise, like <sup>d</sup>*Abaziah*, hee will enquire of *Baal-zebub* the god of *Ekron*, some Wizard, Witch, or Sorcerer, whether hee shall, and by what meanes hee may reccuer of his disease; If this course proue disastrous and insuccesfull, then the Lawyer or *Scribe* must take his case in hand, to entaile and perpetuate his Lands and possessions; And lastly, when his sicknesse growes desperate, in comes the Minister, whose presence but for fashion-sake, is as yrkelome as was the sight of <sup>e</sup>*Mischeah* to *Achab*, this is the worldlings ende, who thinketh hee hath done God good seruice, if he can but crie *Lord Lord*, at the last gaspe, and presumeth, that thereupon our Sauour will say vnto him, as hee did to the Thiefe, <sup>f</sup>*To day shalt thou be with mee in Paradise*. Oh no, <sup>g</sup>not euery one that saith *Lord, Lord*, shall enter into the kingdome of heauen, but he that <sup>d</sup>sh<sup>al</sup>l the will of my Father which is in heauen, saith *Christ*. Now Gods will is, that vpon our death-bed wee should doe as *Jacob* and the

the other Patriarches did, to wit, *Sanctifie* his Name, by praying vnto him, by prailing him for his goodnesse, and by blessing and instructing our children how to cleanse their wayes, by framing themselves according to the word of the Lord. If we hope then to take a ioyfull farewell of the world, and to die the death of the righteous, we must in the flowre of our age, & in the dayes of our youth, *remember our Creator, before the keepers of the house tremble, & the strong men bowe themselves before the grinders cease, and they waxe darke, that looke out by the windowes, before the golden Ewer be broken, and the Almond tree begin to flourish:* while our legges be strong as Marble pillars, let vs be glad with *Dauid* to goe into the house of the Lord, and while our armes are fresh and able, let vs like *Daniel* seuen times a day, lift vp pure hands without wrath or doubting; while wee haue the organs of speech, and eyes to beholde the heauens, and the firmament, which declare and shewe the glorious handyworke of our *GOD*, let vs with them both magnifie and praise his holy Name, and while our memorie is vnbruised, and our vnderstanding vnblunted, let vs Dedicate, Deuote, and Consecrate, to heauenly meditation these two, beeing the best members that wee haue:

<sup>i</sup> The true professors of Philosophie euer thinke of death saith *Plato*, because the thought thereof is the bridle of vice, and like the water of *Jordan*, washeth away the leprosie of the soule; If amongst the Pagans, no otherwise directed but by the glimmering light of Nature, the remembrance of death was prescribed as a soueraigne Antidote against the poyson of vice, ought not *Christians*, to whose feet the Word is a Light, and a lanterne vnto their pathes, to be farre more carefull how to liue, and how to die then they? If wee then haue a desire to patterne *Jacob*, in the manner of his dying, wee must imitate him also in the fashion of his marrying; *Jacob* could not enioy his best beloued *Rachel*, till he had married *Leah*, because as <sup>k</sup> *Laban* answered him, <sup>k</sup> *Genes. 29.*  
*It is not the maner of this place to giue the younger before the* <sup>26.</sup>  
*elders.*

<sup>i</sup>  
 ἡ ἀρετὴ ἐπιτομή  
 τοῦ κακοῦ ἐστίν.  
 ὡς ὁ ποταμὸς τὸν  
 λέπρον.  
*Plato.*





elder. Euen so, like *Leah* and *Rachel*, living well, and dying well, are two Sisters, the *Twinnes* of *Grace*, all men long for the younger of these; For shee is beautifull and faire, but the elder is neglected, because shee is bleare-eyed and of harder fauour; The very reprobate wisheth to partake with the righteous, in his well-dying, but renounceth his fellowship in well-living, but the followers of *Jacob* contract themselves to both. These two are like the two *Temples* (of *Honour* and *Vertue* in *Rome*,) which were so contiguouslie built, that no man could goe into the *Temple* of *Honour*, vnlesse hee went first through the *Temple* of *Vertue*; Euen so is the coniunction of well-living, and well-dying; For none can attaine to the happinesse of well-dying, vnlesse first hee accommodate and applie himselfe to well-living.

Secondly, in the charge of *Jacob* to his sonnes, is inrolled the *Arte* of hearing Gods oracles, an *Arte* so necessarie and requisite, that without the *Theorike* and *practise* of it, it is as hard for a man to enter into the kingdom of heaven, as for a *Camell* to goe through the eye of a needle. For *Faith* cometh by hearing, and without *Faith* it is impossible to please God; therefore it is expedient for all men to be studious in this *Arte*. In hearing then the *Prophecies* of God, and the preaching of his Word, foure things are required; The presence of the bodie, the assembling of the cogitations, the attention of the eares, and the intension of the minde; for as *Jacob* saide to his sonnes, so *GOD* sayes to vs all, Gather yourselves together, gather yourselves together, Heare, o yee people, and hearken vnto the word of the Lord: these foure, like the foure *beasts* which *Ezechiel* saw in *Vision*, must all goe one way together, for if they be separated, all Preaching is effectlesse; if the bodie bee onely present, and the cogitations absent, then the words of the Preacher will be to lesse purpose, then the *Prophets* speaking to the drie bones; if the eare bee onely open, and the minde shut and sealed vp, then though the ministers

1 August. de  
cinit. Dei.  
lib. 5.

*m* Ezek. 1.9.

*n* Ezek. 37.4

lips

lips preferue neuer so much knowledge, and like lillies drop downe pure mirrhe, yet is his doctrine but like seed sowne in a sandie ground: some are like vnto the *Priests* of *Dagon*, who because their God falling before the *Arke*, broke off his head and the two palmes of his hands vpon a *Threshold*, would neuer tread on the *Threshold* of *Dagon* in *Oshod*; these are *Recusants* who haue made a vow to auoide our *Churches* and *Temples*, as *Synagogues* of *Sathan*, because in them the *Truth* of Gods word hath foiled and ouerthrowne their *Romish Idol*. Some haue *Maries* body but *Mathiaes* mind, they will frequent the *Temple* and sit at *Christs* feete, but their cogitations are else where, distracted with earthly affaires, concerning a *Yoke* of *Oxen*, a *farme*, or a new wife, these hearers are like vnto the monstrous people of *India*, called *Monosceli*, who as *Pomponius Mela* writes, haue but one legge to hop vpon, Monsters in religion, they run, but with no desire to obtaine, they draw vnto God with their eares, but their harts are far from him, they sacrifice the worse part to God, and the better to *Mammon*, doing as the *Israelites* did, who kept a holiday to the Lord, but offred burnt offerings and peace offerings to the molten calfe. Some haue attentiu eares but their mindes are ill disposed, such are *Athenians*, thirsters after nouelities, not after righteousness, men of itching eares, to which all musicke is harsh and tedious, but the *Chaldean* consort of *Cornets*, *trumpets*, *harpes*, *sackbuties*, *psalteries* and *dulcimers*, these must be fed according to their humorous appetite, with new, and fresh broacht opinions, strange inuentions, and deuises, or else in their *Censure* the preacher is but a babler, hence it is that the pulpit, which like the arke of God should be the storehouse of no ether foode but *Manna*, the bread of life is made a dish to serue in *Athenaus* his *Pentaploon*, or *galimaufrie* consisting of wine, honic, cheese, meale, and oyle, for the preacher being a light and wanton person, the slave of *Thamur*, and a polluter of the Sanctuarie, in hop

o 1 Sa. 5. 5.

p *Athen.lib.*

11.

of popular applause, suiteth his sermon to the giddie care of his auditors, stuffing it with poeticall fragments, strayed allegories, and Egyptian eloquence, here is like people, like priest, both like *Ephraim*, fed with wine, and puffed vp with vanitie. Againe, some will present both body and care externally very deuout, but the heart imagineth and contriueeth mischiefe, these are our moderne *Pharisees*, and *Herodians*, that vnder pretence of religion, and the cloke of sanctitie, come to entrap the ministers of Christ, these crie haile master & kisse the preacher, but afterwards betray him, slander his doctrine, wrest his speeches, and speake euill of the way of truth, *Woe be to such hearers, for they follow the way of Caine, and are cast away by the deceite of Balaams wages, and perish in the gaine saying of Corah*: these are like vnto adders which refuse to heare the voice of the charmer charme he neuer so wisely, and therefore as they, soe these stop one of their eares by laying it close to the earth and the other with their tailes; the care of the body, and the care of the soule, the *attention* and the *intention*, being both depraued by an inbred and naturall hatred of goodnesse; *Aristotle* wisht that young men might be secluded from the lectures of morall Philosophie, because for the most part they be vnprofitable hearers, in regard that they want experience, and are caried away with the streame of euill affections, and of the same mind was *Pindarus*, and *Homer*, saying, *For light wits want experience, and yong folke are alwaies rash and vnstaied*; whether the Philosophers aduise be authentically or no, I will not here dispute, onely I wish that such hearers as these afore named, either had their eares and hearts circumcised, so that they might proue worthie proficients in this heauenly art, or that if they will not heare with zeale and deuotion, they would cease to be like *Iebusites*, prickes in the sides of the *Israhelites* and forbear by absenting themselves, to profane Gods temple, discourage his ministers, and corrupt others with the leuer of their lewd life and euill example.

REV BEN.

REUBEN.

Reuben mine eldest sonne, thou art my might and the beginning Verse 3.  
of my strength the excellencie of dignitie, and the excellencie  
of power.

Thou wast light as water, thou shalt not be excellent, because  
thou wentest vp to thy fathers bed, then diddest thou defile  
my bed, thy dignitie is gone.

**R**euben was the first sonne of Iacob, begotten of Leah,  
and his name by interpretation is the sonne of vision,  
(q) for when the Lord saw that Leah was despised in respect (q) Gen. 29.  
of Rachel, he made her fruitfull, but Rachel was barren, and 31.32.  
therefore when Leah had conceived and borne this first  
sonne, she called his name Reuben, for she said, *Becausc the*  
*Lord hath looked vpon my trouble, now therefore my husband*  
*will loue me;* if we suruey all the sonnes of Iacob, we shall  
finde that every one of them hath a significant name  
grounded vpon reason, and imposed vpon some occasion  
according to the interpretation whereof, Iacob for the  
most part frames the letter of his prophecic. It was the  
wish of Socrates that Children might haue significant and  
well-sounding names giuen them; for to wander vp and  
downe without a name as many of the (r) Sauages of (r) Plut. in  
in uirt Atlas in Africa haue done, is beastlike; and like *vita Cori-*  
*the Troglodites,* to call children by the names of beastes, *elani.*  
or by their Surnames, as many of our fantastike witnesses  
doe, is both brutish and ridiculous; therefore the ancient  
Hebrues, Greekes, and Romanes, being ciuill nations, were  
euer carefull to giue their children well-boding and sig-  
nificant names, as may here appeare by the name of Reu-  
ben. The sonne of vision, in the imposition whereof Leah  
first expresseth how thankfull to God she is for this bene-  
fit of a sonne, and secondly how desirous she is to winne  
her husbands loue; God had looked vpon her in her tri-

bulation with the eye of *Pitie* in giuing her a sonne, and therefore she hopes that this sonne will also draw the eye of her husbands affection as well to her as *Rahel*. *Reuben* mine eldest sonne, &c. *Jacob* speaking to *Reuben* giueth him five titles, calling him his *Eldest sonne*, his *might*; the beginning of his strength, the excellencie of dignitie, and the excellencie of power; but we must consider, that these words of *Jacob* being truly tasted, are to *Reuben*(s) as the litle Booke of the *Angell* was to *Iohn* the diuine, Sweete as honie in the mouth, but bitter in the bellie; for though they seeme to intimate *Reubens* prerogatiue, yet indeed they are spoken of purpose to whip and scourge him for his incest, which sinne disrobed him of all these ornaments.

*Reuben* mine eldest sonne: he was indeed the eldest and first borne, but the *Birthright* was bestowed vpon *Ioseph*, which should haue beene his, if he had not defiled his fathers bed; what profit then or honour is it for *Reuben* to be called the *Eldest sonne*, and to be disinherited and deprived of the (t) double portion which was ordinarily due to the first borne.

Secondly, saies *Jacob*, thou art my might; or thou shouldest haue beene my might, and the strength and staffe of mine age, but the remembrance of thy hainous & loathsome sinne, hath beene a corruption vnto my bones.

Thirdly, the beginning of my strength: so *Jacob* calles him because he begat him when his bodie was fresh & strong; the latine translation is *Principium doloris*, the beginning of my sorrow; which howsoeuer it is by some expositours misliked and reiected, because the hebrue word is mistaken, yet doth it fitly declare the griefe of *Jacob* for his sonnes sinne, because the childes fall is the fathers corollue.

Fourthly, The excellencie of dignitie; this is spoken in respect of the priesthood, to which office in regard of birth *Reuben* should haue beene consecrated; for the first borne are mine saith God; and this was not onely after, but

cuen

(1) Apo. 10.

9.

(1) Dent.

21.

euen before the lawe was writ.

Fiftly, *The excellencie of power*: in these words *Reubens Royaltie* is infolded; for by right of his eldership he should haue beene the supreme head of his brethren, and kings should haue descended out of his loynes; *It was thine by birth* & *Reuben*, saith the *Chalde paraphrast*, to haue beene preferred before thy brethren, in the birthright, priesthood, and kingdom; but because thou diddest sinne, the Birthright was giuen to Ioseph, the kingdom to Iudah, and the priesthood to *Leui*. See here *Jacobs* wisdom in the prologue of *Reubens* reproofe, he giueth him these excellent titles, that the consideration of the losse of them, might driue him to repentance. *Thou wast light as water, &c.* or *Thou wast powred out like water*; that is to say, thy intemperancie was so great, that thou couldest not bridle thy lust, but running headlong vnto iniquitie, and carried away with the wings of itching pleasure thou diddest commit follie with greedinesse; here *Iacob* comparing *Reuben* to water, doth displaie and laie open his inconstancie; for as water is of that fluent substance, that it wilbe contained in no vessel, wherein the least cranie can afford an issue, so *Reuben* was of such an intemperate disposition, and so inconstant in goodness, that vpon the least occasion of sin, he would commit it; *Lyrans* applieth these words to *Reubens* losse of all his prerogatiues; sayin; (u) *This is the difference betwixt (u) Lyra: in water and other liquor, as wine, oyle, and inke, because these haue locum,* when they are powred out of the vessel, wherein they were kept, yet euer they leaue some remainder in the vessell, either of their substance, as hony, or of their tast as wine, or of the colour, as ynke, or of the smell as oyle; but water when it is powred out leaue[n]eth neither substance, nor tast, nor colour, nor smell behind it; So *Reuben* was viterly bereaued of all his prerogatiues, the Birthright, the priesthood, and the kingdom; but I thinke that the first exposition is most consonant and agreeable to the words of *Iacob*, who hauing first in these words *Thou wast light as water*, laid open his Intemperancie,



doth in this speech following *Thou shalt not be excellent,*  
punish him for his sinne with the losse of preheminence.

*Because thou wentest vp to thy fathers bed, &c:* here *Jacob*  
giueth in stance of *Reubens* lightnesse, for which he is de-  
seruedly degraded and put from all his prerogatiues; the  
hystorie of his offence is set downe in the fife and thirtieth

(\*) *Gen. 35.* chapter of *Genesis*; (x) there it is written, that when *Jacob*

22. dwelt beyond *Migdal-eder*, *Reuben* went and lay with *Bilha*  
*his fathers concubine*, and it came to *Israels* eare; in which foule  
and detestable act, three sinnes are infolded; first *adulterie*  
in that he violated another mans wife, for *Bilha* howso-  
euer she is called a *Concubine*, yet she was the wife of *Jacob*;  
this onely being the difference of the name; a wife is she  
that was first a freewoman and publicly married, a *Con-*  
*cubine*, a bordwoman, and onely priuately contracted,  
Secondly, incest, for he laie with his fathers wife, who was  
therfore his mother in lawe, this is a vile sinne, as may ap-

(y) *1. Cor.* 5. 12. peare by *S. Pauls* exaggeration of it saying; (y) *It is heard*  
certainly that there is fornication among you, & such fornication

as is not once named among the gentiles, that one should haue his  
fathers wife; and afterward he saith; that he hath determined  
in the name of our Lord *Iesus Christ*, to deliuer him that hath  
done this thing vnto *Sathan*. Thirdly *Contumely*, for *Reuben* is  
so far from honouring his father, which is the dutie of a  
child, that herein he dishonoured him, in defiling his bed,

(z) *2. Sam.* 16. euen as afterwards (z) *Abolon* did in lying with his fathers  
Concubines; (a) *Woe vnto them*, saith *Isaiah*, that drawe ini-

(a) *Isa. 5.* quitie with cordes of vanitie and sinne as with cartropes, *Reuben*

18. then must needs be cursed in ioyning these three sinnes  
together, *Adulterie*, *Incest*, & *contumely*; for with three he is  
deprived of three great dignities, the *Birthright*, the *priest-*  
*hood*, and the *kingdome*.

In this speech of *Jacob* to *Reuben*, we may obserue fower  
things; First the holy *Patriarch* doeth very sharpely re-  
proue him for his fault, wherein wee gather, that it is the  
dutie of a wise father to censure & rebuke a wicked sonne,  
and to chaſtice him according to his merites, for such as

footh

Sooth their sonnes in their follie, and winke at their childrens misdemeanors, are euer by them as iust scourges beate[n] for their conuincencie; remember (b) *Heli*, re-  
 member (c) *David*; *Heli* laid the raine vpon the necke of his two sonnes, they ran into slander, and he staid them  
 nor, wherefore the Lord swore vnto the house of *Eli*, that the wickednesse of his house should not be purged with  
 sacrifice nor offering for euer; and what a lamentable end befell both him and his sonnes, they were both slaine in  
 the battel against the Philistines, with the losse of the *Arke*, and *Eli* himselfe astonisht with the report fell backward, and broke his necke; as for *David*, it was the iust  
 iudgement of God, that *Absolom* (whom he so dearely loued, and therefore too easily pardoned for the murther of his brother *Amnon*) should rise vp to trouble all *Israel*, and spoile him of his crowne and Scepter; we therefore  
 saith the wiseman; (d) *Laugh not with thy sonne, lest thou be sorie with him, and lest thou gnash thy teeth in the end, gine him no libertie in his youth, and winke not at his follie; bowe*  
*downe his necke while hee is young, and beate him on the sides while he is a child, lest he wax stubborne and be disobedient vnto thee, and so bring sorrow vnto thine heart; chastise thy child, and be diligent therein, lest his shame grieue thee, also Salomons*  
*lateh; (e) foolishnesse is bound in the heart of a child, but the Rod of correction shall driue it away from him; in this excellent*  
*aphorisme of the wiseman we may see how all children by reason of their (f) inbred and naturall corruption drawne from the loines and teate of their parents are*  
*prone and addicted to sinne; but correction altereth nature, and casteth them in a new mould; like the branches of the tree, that God shewed Moses, it turneth bitterness into sweetnesse, and an ill disposition into a good inclination; be ye wise therefore o ye parents, and learne by Iacobs example, to crush & kill the Crocodile in the shell, to roote vp weedes before they be stemmed; and to beate downe sin in your children before it be ripened & come to its full growth; Custome in sinning is the nurse of*  
 necessitie,

(b) 1. Sa. 3.

(c) 2 Sam.

13. 14.

(d) Eccles.

30. 11. 12.

13

(e) Pro. 22.

13.

(f) Psal.

51. 1.

(g) Exod.

15. 25.

necessitie, saith Bernard; may it is another nature saith the Philosopher, therefore be cautelous and warie to prevent this inconueniencie by due correction. *Iacob* reproveth his sonne, and his Eldest sonne, this his action condemneth such parents, as are like vnto the Image of *Diana* in the *Iland Chios*, which was so artificially carued, that on the one side being looked vpon, it seemed to smile, but on the other to frowne; so we haue some which will pamper and make too too much of their eldest sonnes, ouerlooke their vices, and continually smile vpon them, but make no difference betwixt seruants or slaues and their youngest, euer checking, controuling and deiecting the with their frownes; hence it comes to passe, that very often the Hieroglyphicke of the Ape is verified in them; which is this; *A shee ape painted with two young ones, one embraced in her armes, and the other lying at her feete, and the motto, is Inuiscus hares, The enuied or the hated ape prone to be the heire, and the reason is, because with ouermuch cōckering shee killeth him whom she loues; so doe parents with their eldest sonnes; but let vs heare the good aduise*

*Pier: in his-  
rogl.*

*(h) Amb: in  
gen. 37.9.*

*of S. Ambrose; (h) The father ought to take heed (saith he) if he haue more children then one, that he shew not himselfe more louing to one than another, for so may he easily marre that child which he fauoureth aboue the rest, sith by reason of his fathers good will he will soone take a libertie of sinning; further, the rest of his brethren wil be easilie inflamed, with hatred or enuie against him; I wish therefore that all earthly fathers would be like our heauenly father, who chastiseth whom he loues, and correcteth euery sonne that he receiveth; In the vision of the maiestie of God which Iohn sawe (i) he that sat vpon the throne, was to looke vpon like a Iasper stone, & a Sardine, the Iasper is Greene, and is the embleme of Mercy, the Sardine is red like blood, and is the figure of Iustice; of this complexion should all carnal parents be, if their children be vertuous and religious; then let them be cherished, that kind y<sup>e</sup> age and clemencie may stirre and spurre them*

*(i) Apoc.*

*4.3.*

them vp to perfection, but if like *Reuben* they follow lewd courses, then let them curb them, and reſtraine their in-temperancie with correction and ſeueritie.

Secondly *Reuben* is puniſhed with the loſſe of his Birth-right, priethood and kingdome fortie yeares after his fault was committed, and though *Jacob* was the Herald to proclaime this curſe, yet God was the primarie cauſe and author of it; wherein wee may learne, *That the Renenge of ſinne though it be late, yet it is euer certaine;* (k) though (k) *Dan. 7. 9.* God Sit vpon his Throne, yet his throne ſtandeth vpon wheelles, his Sitting portendeth delaie, but the wheelles ſhew that he will come to iudgement, though it be ſaid that after the fall of *Adam*, God walked in the garden, which motion is ſlowe, yet he came with a voyce which was heard farre off; ſodoeth he now, with vs which are the children of *Adam*; before he vtter his *Vbi es?* where art thou? he walks, or makes delay, to ſee if his adiourning and long ſuffering will worke any repentance in vs, and his voyce is this, *Except you repent you ſhall all likewise periſh;* but at length hee comes, and when he comes, hee rides vpon the winges of the wind, and ſitteth betweene the *Coerubins*, the Wind imports *Swiftneſſe*, and the *Cherub*, as *Aquinas* interprets the word, *ſueltneſſe of knowledge*; ſo then his long ſtay breedeth in him no forgetfulneſſe of our ſins, hee hath a catalogue of them all, & in this booke are all our offences written; & though it be long before hee come, yet when he comes he comes ſwiftly, and his feete are like (m) ſine (m) *Apo. 1. 13.* braſſe, burning as in a furnace, of ſo hard and hot a temper, that at his appearance the heauens melt like wax; and with his onely touch the wicked are bruised in peeces like a porters veſſell, Gods long ſufferance ſhould be in vs all a motiue to repentance, but it is the very ſeed of ſecuritie and the impunitie of ſinne daily committed, groundeth this perſuaſion in our hearts, *That there is no God,* or if there be, *That the Lord ſees not;* Oh let not our mercifull fathers loue and kindneſſe be ſo miſtaken; you that are like

like the Idol of *Dagon*, halfe fish, halfe flesh, I meane Christians in Name, but Athesists in life and conuerſation: go to the Heathen writers, *Orpheus* and *Socrates*, and they will both teach you that there is a God; goe to the ſchoole of *Reason*, and it affords you this conclusion, *Hee that made the Eye shall he not see, and he that planted the eare, shall he not heare?* and haue but recourse to former examples and daily experience, and they will signifie thus much; The punishment of sinne (though it bee late,) yet it is euer certaine.

- Thirdly, *Reuben* for a little short pleasure lost his Birth-right, & all his dignitie; Hence we are taught, that one momentanie delight may deprive a man of many great blessings: For as God hath (u) *Hands like wings of golde, set with the Chrysolite*, full of liberalitie and bountie, to bestow his fauours where hee discerneth any sparkes of goodnes, so hath hee a *Hand* wherein there is a *Fan*, and a *Sword*, to cut off the vnrighteous, and diuide them from his graces.
- (n) *Cam. 5.*  
14. God gaue to *Salomon* more then hee desired, (o) both *Wisdome & wealth*: and *CHRIST* bequeaths vpon the Crosse to the penitent Thiefe, more then he requested (p) the Fee simple, and full possession of *Paradice*, whereas his wish was but a *Memento*, *Lord remember mee, when thou comest into thy Kingdome*; Loe here is bountie, but of the contrary part, where he finds in stead of *Salomons* discretion, and the *Thiefes* contrition, vanities adoration, then he closeth his handes, and withdraweth his fauour: if *Eſau* prise a melle of pottage before his Birth-right, *Eſau* shall loose his Blessings, and become the seruant of *Iacob*; if the rebellious *Israelites* long for the flesh-pots of *Egipt*, they shall be charred from entrance into the land of promise; (q) *Gen. 27. 4* and if *Reuben* follow the *Flesh*, and forsake the *Spirit*, *Reuben* must lose his Birth-right, Priesthood, and kingdome. Thus doth one temporarie pleasure rob a man of manie excellent blessings; Goe to then yee garish daughters of *Zion*, walke with wauering Eyes, minse it as yee goe, and keepe



keep a tinckling with your feet, glory in your wyres, your wimples, & your crisping-pins, your Hoods, your lawnes, your earelings, and your bracelettes, goe to, betroth and cōtract your selues to vanitie, bake cakes as the idolatrous women of *Israel* did, and offer them to *Follie*, the *Queen* of your heauen; but for all this remember *Reubens* case, your seed time is *Pompe*, but your haruest time shalbe *Pennurie*, (r) for in stead of *sweete sanour there shalbe stincke*, and (r) *Isa. 3. 24.*  
*instead of a Gyrdle a rent*, and in stead of *aressing of the haire*, *baldeesse*, and in stead of *a stomacher*, *a girding of sacke-cloth*, and *burning in stead of beautie*; Oh, who then is, or would be so fond, for a little gorgeousnes in this life, to adventure vpon so manie curses and plagues, both in this world and the worlde to come; and yet such are the allurements of *Sathan*, & so powerfull the bewitching smiles of vanitie, that euen the strongest *Sampson*, and the wisest *Salomon* are caught in their snares, and being once entrapt, they are so benumbed with a spirituall lethargie or drowsinesse, that they quite forgot both God and themselves, being herein fitlie to be compared to the companions of *Vlysses*, whom *Homer* mentioneth, who by the enchauntments of *Circe*, were turned into hogges; and hogges I may iustly call them; for they are without vnderstanding and Reason, else would they neuer for one dramme of Pleasure purchase a pound of sorrowe, for one spoonefull of honic, a gallon of gall and vineger, and for one minute of mirth, an eternitie of weeping, mourning, and gnashing of teeth. Is not then (s) the *Rich glutton a Hogge*, that for a little purple, linnen, and delicious fare, will loose and forgoe the inheritance of heauen? Is not *Indus a Hogge*, that for the loue of thirtie pence will make ship-wracke of his soule? And is not *Reuben a Hogge*, that for a little dalliance with *Bilha*, will forsaite his Kingdome, Priesthoode, and Birthright? but what need I to dig vp *Reubens* graue, and vncover his shame, since notwithstanding his punishment, the remembrance whereof me thinks should euen mortifie the



most lust-strong Carnalists, yet the worlde swarms now with *Flesh-worms*, & wanton Chamberers, who are so blinded with pleasure, that they suffer themselves to be led by *strange-women*, like *Oxen* to the slaughter; Well, the greatness and hainousnes of a sinne is discerned in the punishment, & therefore as our Sauiour saith to all back-sliders, *Remember Lots wife*; so say I to all incestuous persons, Adulterers, and Fornicatours, *Remember Reuben*.

Fourthly, here we may learne what a grievous offence it is in the eyes of God, to offer any wrong or contumelie to our parents; (t) *Cham* that mockt his Father *Noah*, for his nakednes, was cursed: (u) *Abselem* who to make himselfe odious to *Dania*, lay with his concubines, died a bloudie death: and *Reuben*, that here pollutes his Father *Jacobs* bed, is punished by the losse of all his dignities; Contumelie against parents, is the breach of this law (x) *Honour thy Father & thy Mother*, therefore whosoever is guiltie of it, is thus censured; (y) *The eye that mocketh his Father, & despiseth the instruction of his mother, let the Ravens of the valley picke it out, and the young Eagles eat it*. Euery man heere vpon earth hath three parents, w home to touch with the least finger of reproach is a great sinne; Namely, his *Naturall*, *Ciuit*, and *Spiritual* father; Our *naturall* parents, are not onely they which begate and beare vs, but also according to the vse of the world in the ciuill law, our grandfathers, and great-grandfathers, all these we are obliged and bound to honor, both by the law of God, which saith, *Honour thy Father & thy Mother, that thy dayes may be long in the land which the Lord thy God giveth thee*: & in another place, (z) *he that curseth his father or his mother shall dye the death*: [viz] he which irets & grieues them, with any contumelious word or action; and also by the law of Nature, which ministrerh many reasons to enforce a durie and respect of a childe towards his father; The *Hebrues* call in their language a sonne *Ben*, signifying that he should be a *Building* to his parents, and the prop & staffe of their decrepit Age: the *Chaldeans* call

(t) *Gen. 9.*

(u) *2. Sam.*  
18. 14.

(x) *Exod.*  
20. 12.

(y) *Pro. 30.*  
17.

(z) *Ex. 21.*  
17.

call him *Bar*, which signifies both a sonne and Bread or corne, whereby they admonish all children to imitate the nature of the (a) *Storke* in louing, fostering, and (a) *Lex Cy-* feeding their parents; the counsell (b) of *Isocrates* to *De- con.ap. A-* monicus concerning the auoyding of all contumely to- *ristop. Eliā* wards father and mother, is excellent; saying, *So behaue lib. 3. c. 24.* thyselfe towards thy parents, as thou wouldest haue thy children (b) *I soc. ad* to beare themselves towards thee; & (c) *Euripides* saith, *who-* *Demon.* euer in this life honoureth his parents, he both liuing and dying is (c) *Eurip.* a friend of the Gods: but to omit these, let vs returne to the word of God, and heare what the Apostle saith; (d) (d) *Eph.* Children obey your parents in the Lord for this is right; (e) *Chil-* dren obey your parents in all things for that is welpleasing vnto (e) *Colos.* the Lord; This is the commandement of God which who- 3. 20. soeuer transgresseth, being guiltie of *Reubens* sinne, he deserueth *Reubens* penaltie. Secondly, by the ciuill father, I vnderstand him that hath rule and dominion ouer vs, whether it be the King, or any other inferiour magistrate; these as being Gods vicegerents, and by him substituted for parents to protect and rule vs, are by vs to be honoured and reuerenced with all dutie and loyalty; for he that sheweth himselfe obstinate, and contumelious towards them, resisteth the ordinance of God; it is written, (f) *Thou* (f) *Exod.* shalt not rayle vpon the iudges, neither speake euill of the ruler of 22. 28. the people; here is a prohibitiō against all kind of Contumely towards Princes, whether it be in word or in deed; how obsequious and obedient to the ciuill parent, and how respectiue of his honour, the children of euery common-wealth should be, *S. Ier.* teacheth vs by his owne example saying; (g) *If all the world should conspire against me, to* (g) *Ber.* *move me for to attempt any thing against the kingly maiestie, yet* *Ep. 221. ad* *woul I feare God, as not daring vnaduisedly to offend the King,* *Ludonicum* by him appointed, for I know that it is written, that who so re- *regem.* sisteth power, resisteth the ordinance of God, and purchaseth to himselfe damnation.

Lastly, the spirituall father, is the Minister and Preacher of

Gods words, who thereby, as Paul did, begetteth children vnto Christ; though this Father in respect of his function, be superiour to the rest; For in the whole world saith S. Ambrose, (b) Nothing is more excellent then the Priest, nothing more (i) high and eminent then a Bishop; yet of all the rest, he is euer most despitefully, and disgracefully vsed by vngracious Reubenites; as Elisba was scoffed at by boyes, one of the children of the Prophets sent to annoynt Iehu, tearmed by the seruants of Iehoram, (k) a mad fellowe, and our Sauour by the Iewes, (l) a Samaritane that had the diuel; euen so are the ministers of the Gospell at this day, vsually rated and reuiled, especially, if according to their dutie they boldly reprove sinne; speake but against adulterie, and Herodias will lay a plot to take away thy head? Touch but Pride, and then haire-frizled and face-painted Iezabel will persecute thee; Such is the miserie of all spirituall fathers, & such is the cōtumely of this viperous generation: but let them remember Reuben.; wrongs offered to any kind of parent, whether Naturall, Ciuill, or spirituall, neuer passe without a sharp and bitter censure; The children that mocke Elisba, were rent in pieces by Beares; and Iezabel, the persecuter of Gods Prophets was eatē vp with dogges; Thus I will close and shut vp this point, desiring GOD that this punishment of Reuben, may be an instruction to all kinde of Children, whether Naturall, Ciuill, or Spirituall, to honour, reuerence, and respect their Parents.

THE



# THE SECOND

## SERMON OF SIMEON,

### and Leui.

Simeon and Leui brethren in euill, the instruments of crueltie *Gen. 49. 6.*  
*are in their habitations. 6. 7.*

*Into their secret let not my soule come: my glorie be not thoy  
 ioynd with their assembly, for in their wrath they slew a  
 man and in their selfe will they digged downe a wall.*

*Cursed be their wrath, for it was fierce; and their rage, for it  
 was cruell: I will diuide them in Iacob, and scatter them in  
 Israel.*



*Simeon and Leui were the second and  
 third sonnes of Iacob and Leah, the  
 interpretation of their names is, hea-  
 ring: and Coupled or ioynd; and the oc-  
 casion why they were giuen them was  
 this: (a) Leah after she had brought (a) Gen. 29.  
 forth Reuben, conceived againe, and bare 33. 34.  
 a sonne, and said, because the Lord heard*

*that I was bated, he hath therefore giuen me this sonne also, and  
 she called his name Simeon, which signifieth Hearing. And  
 she conceived againe, and bare a son, and said now at this time my  
 husband will keepe me companie, be-ause I haue borne him three  
 sonnes, therefore was his name called Leui, which is Coupled or  
 Ioynd: the names of these two sonnes, declare vnto vs  
 double desire that was in Leah; the first of Children, the  
 second of her husbands Love; she sawe that she was despised  
 in respect of Rachel, and therefore it seemeth, that she  
 praied vnto the Lord to take away her rebuke, as after-  
 ward*

(b) 1. Sam.  
1.

ward (b) *Hannah* the wife of *Elcanah* did, by giuing her children; and because God heard her petition and complaint, she in token of thankfulnesse; called her child's name *Simeon*: also because her husband preferred *Rachel* before her, because she was beautifull and faire; therefore by obtaining children from God by her prayers, she both hopeth and desireth that the sight of her sonnes may be attractive, and so winne the affection and loue of *Jacob*, that hee will with greater contentment now then before keepe her companie; in desire hereof shee nameth her third sonne *Leui*.

(c) Gen. 34.

*Simeon* and *Leui* Brethren in euill, &c: *Jacob* speaketh to the rest of his sonnes seuerally, but he ioyneth these two together, because they being confederate in sinne, may be partakers in his curse; the historie of that sinne, for which *Jacob* curseth them is set downe in the foure and thirtieth chapter of *Genesis*; there it is written (c) that *Dinah* the daughter of *Leah* which she bare vnto *Jacob*, went out to see the daughters of that country, whom when *Shechem* the sonne of *Hamor*, the *Hiuite* Lord of that country saw, he tooke her and lay with her and defiled her; so his hart claue vnto the maide, and he loued her, and spake kindly vnto her; after *Hamor* at the entreatie of his sonne communed with *Jacob* concerning a marriage betwixt *Shechem* and *Dinah*, and it was concluded vpon this condition that all the males in the citie should be circumcised, which couenant being performed, vpon the third day when they were sore, two of the sonnes of *Jacob*, *Simeon* and *Leui* *Dinahs* brethrē, tooke either of them a sword & went into the citie boldly and slew euery male, they slew also *Hamor* and *Shechem* his sonne with the edge of the sword, and tooke *Dinah* out of *Shechems* house, and went their way; againe the other sonnes of *Jacob* came vpon the dead, and spoiled the citie, because they had defiled their sister, they tooke their sheepe, their beeues and their asses, and al their children and their wiues, and whatsoeuer

was

40. 4. 25

was in the cittie and in the fields: now when *Jacob* reproved them for this bloodie roiat, *Siméon* and *Léni* answered him saying, *Should he abuse our sister as a whore?* this was the cause why *Jacob* in stead of the balme of his blessing, and the oile of gladness; annointeth them with his curse, and poureth vpon their heads a viall of vengeance.

*Siméon* and *Léni*, *Brethren in euill*; &c: *Jacob* in signe that the detestation of this murder of *Hamor* and *Shechem* still remained in his innocent heart, written in leaues of marble with a pen of Steele; gaueh his two sonnes vpon his death-bed two *Tutles*, in which we may read a volume of reproofe: to wit, *Brethren in euill*, and *Cruell instruments in their compacts*, (for so the word *Mechereth* is better interpreted, then *in their habitations*, because they made (d) a (d) *Gen. 34.* 13. subtle agreemēt with the *Sichemites*; first he calleth them *Brethren in euill*; not so much by nature, as in the wickedness of this action; these two were thought to be the principall contriuers of *Iosephs* death, if the rest would haue consented, and some are of opinion, that the two tribes descending from them, put Christ to death, *Judas* of *Siméon*, and the Priests of *Léni*, and that therefore vpon the foresight hereof *Jacob* calleth them, *Brethren in euill*: but the words of the text doe onely point, direct and referre as to the murder of *Hamor* & *Shechem*; now though the rest of *Jacobs* sonnes consented to this action, yet *Siméon* and *Léni* are onely taxt and blamed for it, because they were Captaines and ringleaders to the rest: hence we are taught what a dangerous sinne it is, to be the diuels lieutenants, and leade others, either by word or example to sinne;

(e) *Ieroboam* for that he set vp two *Golden calves* the one (e) *1. Reg. 12* in *Bethel*, the other in *Dan*, and made proclamation saying, *Behold & Israel thy Gods, which brought thee out of the land of Egypt*, by which meanes the people were drawne to commit spirituall fornication, therefore to this day he is branded with this title *Ieroboam the son of Nebat, that made*



*Israel sinne.* And Saint Gregorie saith. *Hee whoſoever he be deſerveth ſo many ſeverall torments in Hell, as hee hath left em ill examples to poſſeritie; therefore as there ſhall be in the world to come a greater meaſure of glorie beſtowed vpon ſuch as like the* (f) *ſierie Pillar conduct the Iſraelues out of Egypt towards Chanaan, and like the ſtarre leade*

(f) *Exod. 13.*  
22.

(g) *Mat. 2. 9.*

(h) *Dan. 12.*  
3.

*him Miriſhe, Golde, and Frankincenſe, as the Prophet Daniell ſaith, (h) The righteous ſhall ſhine as the Firmament, and they that drawe manie to Righteouſnes, ſhall ſhine as the ſtarres for ever and ever, wherein there is an apparent difference ſet downe to be betwixt the Follower and the Ringleader, in Righteouſneſſe; euen as* (i) *one ſtarre differs from another in glorie, ſo of the contrary part, in the wicked, there ſhall be a different diſtribution of ſtripes amongſt Sathans lieutenants and ſathans ſouldiers; all the vngeedlie, that march vnder the diuels ſtandard, ſhall be tormented with an ever-gnawing worme, & an vnquenchable fire; but in theſe torments there ſhall be a magis and a minus, according to their knowledge, and their ignorance. For hee that knowes not his Maſters will, & therefore does it not, ſhall be beaten with fewer ſtripes, but he that knowes it, and does it not, ſhall be beaten with many ſtripes; Then they that like Simeon and Leui, doe not onely ſinne themſelues, but alſo lead others to ſinne, ſhall be more grieuouſlie cenſured, and more bitterly tormented then their followers; becauſe they be not onely vicious, but alſo preſidents & patrones of iniquitie: The diuel here vpon earth hath two Simeons, and two Leues, Brethren in euill; namely, the Sin-teacher, the Sin-defender, the Sin-wincker, and the Sin-ſooter; Theſe foure are Sathans ſchoolemen, Sathans lawyer, Sathans magiſtrate, and Sathans miniſter; Now as* (k) *the foure wheeles ſpoken of by Ezechiel, mooued, euen whether their ſpits lead them: ſo theſe foure doe continually accommodate and apply themſelues to their Generals will and pleaſure. The Sin-teacher, is he that Tutor; others in wickednes; him I may fitly compare to the picture of Her*

(i) *1. Cor. 15.*  
41.

(k) *Ezech.*

Her

(h) *Hercules* *Quidus*, who was pictured with a *Golden chaine*, coming from his tongue, and dyed to the eares of a multitude of people, whereby it was signified that hee with his eloquence and fluencie of speech, drew his auditors after him, and euen stole away their hearts; Such a one is the *Sinne-teacher*; the diuell euer furnissheth him with an enticing & bewitching tongue, to charme and rauish the eares of men, and consequently, therby to lead them as it were in a chaine like *stones*, and vassalls to vanity: such a *sin-teacher* was (m) the first woman (m) *Gen. 3.* who *Sathan* vsed as his instrument to entrap man; such (n) *1. Reg. 11* were (n) *Salomons* *wines* and *outlandish concubines*, who by their *allurements* turned away his hart frō God, to work wickednes, in following *Astaroth*, the god of the *Zidonians*, & *Milcom* the abomination of the *Ammonites*; & such a one (o) was *Iezabel*, who so prouoked her husband *Ahab*, that he solde himselfe to worke wickednes in the sight of the Lord. But I may well ouerpasse the instances of the olde world, since our age affordeth examples sufficient of this nature. We haue too great store of *Symeons* & *Lenies*, *Sin-teachers* I meane, & tutors in wickednes; Haue we not *Aretines*, that by the picture of their owne life prescribe vnto their beholders *Aphorismes* & rules of chambering and wantonnes; Haue we not *slow-bellied Cretians* and drunken *Epicures*, which instruct Nouices in the swinish art of *Caroussing*? Haue wee not professors of euery sinne, that reade the lectures of damnatiō, in the *Diuels* *freeschooles*? O yes; As the *Pagans* had for euery thing a God or Goddess: as of wisdom, *Apollo*; of beautie, *Venus*; of theft, *Mercurius*; of fire, *Vulcan*; of bread, *Ceres*; of wine, *Bacchus*; and of loue, *Cupid*: Euen so, we, for euery sinne, may finde one patron or other; O woe be vnto such Doctors of iniquitie, (p) which forsaking the right way, haue gon astray, (p) *2. Pet. 2.* following the way of *Balaam*, the sonne of *Bofer*, which loured the wages of unrighteousnes, 15.

Secondly, the *Sin-defender* is hee, that taketh vpon him the protection of sinne; him I may liken to the *Troglodytes*, *Pomp. Met.*

*Israel sinne. And Saint Gregorie saith. Hee whoſoeuer he be deſerueth ſo many ſeueral torments in Hell, as hee hath leſt euill examples to poſteritie; therefore as there ſhall be in the world to come a greater meaſure of glorie beſtowed vpon*

- (f) *Exod. 13.* on ſuch as like the (f) ſerie Pillar conduct the *Israelites*  
 22. out of *Egipt* towards *Chanaan*, and like the ſtarre leade  
 (g) *Mat. 2. 9* *Wiſemen* out of the eaſt, to come adore *CHRIST*, offering  
 (h) *Dan. 12.* him *Mirthe*, *Golde*, and *Frankincenſe*, as the Prophet *Daniel*  
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(A) *Pyrrhus*, in  
*Hye, ragt.*

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retines, that by the picture of them owne sinnes, they  
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 D 2 dytes,

- (q) *Act. 8.* dytes in *Aethyppia*, that feede on Snakes and Serpents, for the very poyson of vice is his meate, & like (q) *Simon Magus*, he is in the gall of bitterneile, & in the bod of iniquitie; there is not the most loathsome sinne, but it hath a Practitioner, and there is no act so odious, but it is warranted by a *Defender*. The (r) *Caiani*, a sort of heretikes, did commend and approue of the fact of *Iudas*, in betraying *CHRIST*, saith *Augustine*: And of late times, the murder of Princes, who are the Lords annointed, is priuiledged in the Church of *Rome*, by the maximes & positions of Iesuites. If you should read *Mariana* the Iesuits works, you shall find him to be a perfect aduocate for murder, and the true patrone of all trayterous and rebellious assassina-tes; for he teacheth his disloyall auditours, that Emperours, Kings, and Princes, by sword or poyson, may lawfully be killed by their subiects, if in the opinion of diuines and learned men they be tyrants; is it not a sinne to shed the blood of an Infidell? much more of a Christian, and a Prince: and yet these *Locusts* of the bottomlesse pit, *Mariana* and his brethren in euill, *Iebusites* not *Iesuites*, blush not to publish in print the defence of this crying sinne, and thus by their doctrine a gap is opened to infidelitie, disloyaltie, and murder; of whom I, and all Christendome may say, as *Iob* said of himselfe (s) *Let the day perish wherein they were borne, and the night wherein it was said, there is a man child conceived: let that day be darknesse, let not God regard it from above, neither let the light shine upon it.* Wherein that disorderly order by *Ignatius Layola*, was instituted, and by the pope of *Rome* confirmed.
- Thirdly, the *Sin-winker*, is the remisse magistrate, that in stead of the sword of iustice and seueritie, which is like the flaming (t) blade of the *Cherubims*, and the two edged sword of *Christ*, carict in a scaberd of gold a leadē blade; by whose conuuerie it comes to passe, that the commonwealth, like the field of the sluggard, is ouergrowne with nettles, briars, and brambles, to wit, all kind of vice

(r) *Aug. de  
hæres.*

*Vid. Iob.  
Nar. Ies. 10-  
let. de reg.  
lib. 1. cap. 7.*

(s) *Iob. 3.*

3.4. *risht wherein they were borne, and the night wherein it was said, there is a man child conceived: let that day be darknesse, let not God regard it from above, neither let the light shine upon it.*

(t) *Gen. 1.*

24. *Apo. 1.*

16. *by whose conuuerie it comes to passe, that the commonwealth, like the field of the sluggard, is ouergrowne with nettles, briars, and brambles, to wit, all kind of vice*

and

and sin; whosoever then hath power to punish offenders, and winketh at them, he by his remissnesse encourageth others to commit the like offences. By lenitie the king growes into contempt, the law is despised, and the people infected, but by grauitie and seuerity the magistrate is honoured, the law is kept, and the people preserued; wherefore the officer of iustice, in regard that he is Gods deputy vpon earth, should haue a speciall care to supplant sin, whereby his Lord is dishonoured. But alas, for one righteous Iudge, ye shall find ten that will oppress the innocent, and iustifie the wicked for reward; for there is an euill spirit like that of king *Saul*, that haunteth earthly Tribunals, called *Countenance* in the court; this *Alister* and hellish furie maketh our lawes to be like the Spiders web, through which great flies easily breake, & in which little ones are soone caught; these magistrates are not Gods vicegerents, but Sathans lieutenants for by their partialitie they countenance wickednesse, and increase the diuels kingdome.

Fourthly, the *Sim-foother*, is the flattering minister and preacher of the word, that cannot but espie the sinnes of great men, they be vually so grosse, and palpable, and yet he will not open his mouth to speake against them, but doeth with them as dogges in *Egypt* do, when they come by the riuer *Nilus*, onely lap a little, and then run away for feare of the Crocodile; either altogether ouerpassing them, or elstouching them very lightly for feare of displeasure; indeed this is the wisest course; for the fautes of mightie men be like vnto the Caruncle which Physitians call *noli me tangere*, touch me not; no, when thou preachest before them, doe as the (u) lawyers and wisemen of *(u) Herod.* Persia did with *Cambyses*, who, as *Herodotus* reports, ha-  
lib. 2.  
uing a desire to marrie his owne sister, asked the opinion of the Magi, whether that matrimonie were lawfull or no? to whom they answered, *That they indeed had no law for the brother to marrie the sister, but yet they had another*



*laws among them, whereby it was lawfull for the King of Persia to doe whatsoeuer himselfe listed; such doctrine as this will be both pleasing and plausible, it will be a soft pillow for the elbowe and a soueraigne oyle to supple the ioynts of sin; well make much yee for king of Basan, of these quack-saluers and mount-bankes in diuinitie, these Pulpit-parasites, and sinne-soothers, let them breake your heads with their precious balmes, and poyson you with their sweet drugges, but remember that a time will come when you shalbe compelled to confesse with *Digenianus* that flatterie is a sweet, but deadly poyson, drunke in a cup of gold. What is the cause that sin so raigeth in greatnesse as it doth? nothing els but the seruile & timorous minds of mercenaries, who are so fearefull, that they cannot endure to heare a Tumpet in their sleepe, or to dreame of the frowne of a great man, and therefore to auoid checks, and gaine fauour, they doe as *Zadkijah* did to *Ahab*, euer speake such things as be pleasing and plausible; And thus by the Agencie of these foure lieutenants; the *sin-teacher*, the *sin-defender*, the *sin-winker*, and the *sin-soother*, millions of soules are corrupted and eternally perish.*

*Simion and Levi brethren in euill, the instruments of crueltie are in their habitations: The second title that Iacob giueth there his two sonnes, is this; Cruell instruments in their compacts, for so the originall expounded is better, herein Iacob hath reference, as I saide before, to the murther of *Hamar* and *Sechem*: the crueltie whereof appeareth in these particulars; First, the slaughter of the *Shechemites*, was made against the peace and couenant concluded; Secondly, they made a fraudulent league, hauing no purpose to keepe it, that with more ease they might murther *Hamar* and *Sechem*, being vnarmed and taken vnprovided; Thirdlie, they dishonoured their owne profession, in killing those that were contented to be circumcised. Fourthly, they chose such a time of executiō of their bloudie enterprize as was vnseasonable; -For it was when the men of the Citie were sore of their cutting, and not able to defend themselves.*

felues. Firstly, they put not *Shechē* alone to the sword, who had offended, but all the rest of the Citie that were innocent; Lastly, they were not satisfied with the slaughter of men, but they also made spoyle & sack of the Citie, and tooke away their wiues, their children, & their cattell, for these causes *Jacob* calls *Simeon* and *Levi*, *Cruell instruments*, and condemneth them of six severall sinnes, the ingredients of this their *Cruell action*.

The first is, *Breach of the Peace concluded*, and the violating of the *Vow of Affinitie*, which was made by *Jacob* and *Hamor*; herein is an evidence of their cankered hearts, and cruell natures, that could not be restrained from murder, by the law of Nature, which is Civil, and delighteth in societie, wherefore next vnto God, and godlinesse to himward, there is nothing which men ought more to esteeme then *Faithfulness*, which wonderfullie furthereth the societie of men; for without it, it is impossible for men to live together; if their covenants and promises be not kept faithfullie, the life of man will be liable to more daunger then the life of a beast; Though wee doe not reade, that any Oath passed betwixt *Jacob* and his sonnes, and *Hamor* and *Shechem* in this League of Peace, yet may *Simeon* and *Levi* bee iustly taxt of periurie, because this is a Canon and Rule in godlinesse; (y) *Whatsoever thou speakest, thinke that thou hast sworn it*; they had spoken peace, and yet embred their hands in blood; they had made a contract of affinitie, and yet broke it; and cancelled the obligation of their faith: if Peacemakers be blessed, as indeed (z) they are by the verdict of our Sauour; then of the contrarie part *Peacebreakers* must needs be cursed; an oath or a promise giue for an vniust cause may lawfully be cut off, but if equitie be the ground of it, it must be performed; Are not then *Simeon* and *Levi* iustly condemned of perfidiousnes? who slewe *Hamor* and *Shechem* in C. vnani notwithstanding a lawfull contract and promise; like vn-sanct. extra- to these two Brethren in euill, and Ringleaders in cruelty. ne ma- tie, is that bloudie *Simeon* and *Levi* of Rome, that (a) auda- ior. & obedi- ciousentia.

cious challenger both of spirituall and temporall iurisdiction: who not onely himselfe maketh small conscience of any league and promise of peace, but also taketh vpon him by his dispensations to sinne & breake the oathes and promises of other men, though they be neuer so iust and lawfull: Pope Zuchrie loosed the French-men from their oath and promise of allegiance to their Prince, and deposed the King from his kingdome, & placed Pipin in his stead. *Pius quintus* by his (b) Bull commanded the subjects of England to take arms against their Queene, absolving them from the faith, that they had plighted to *Elizabeth* their soueraigne; is this becoming the pretended vicar of Christ, to be the author of infidelitie and disloyaltie? Is this doctrine passe for currant, that the Pope may dispense with the oathes and promises of allegiance made by subjects vnto their oueraignes, (c) & it will proue to be like the East wind spoken of in *Exodus*, which brought the plague of grasshoppers vpon all the land of Egypt, for it wil fill all countreys & kingdoms full of Traitors, Rebels, and bloud-suckers, and make them like *Simcon* and *Lui*, contrarie to the covenant of peace and loyaltie, to shed the bloud of the innocent, both Prince and people.

(b) *Pius 5.*  
ponit a bulla:  
volumus &  
inbemus ut  
aduersus regin.  
Anglie sub-  
diti arma cap-  
essant, &c.  
et absoluiamus  
subditos vin-  
culo iuramen-  
ti, quo regina  
*Elizabeth*. con-  
stricti tene-  
bantur.

(c) *Exod. 10.*

13.

(d) *Gen. 34.*

13.

(e) *Psal. 12.*

(f) *Pro. 30.*

12.

The second sin of *Jacobs* sonnes is *Fraudulencie*, for they made a league, hauing no purpose nor resolution to keepe it, the Text saith (d) *They spake deceitfully*, when they answered *Shechem* and *Hamor* his Father, because hee had defiled *Dinah* their sister: and therefore I may say of them, as *David* doth in the like case (e) *Vnder their tongue was deceit and fraude, they flattered with their lippes, and spoke with a double heart*; they were like vnto our moderne hypocrites, I meane (f) that generation that are pure in their owne conceits, & yet are not washed from their filthines: which sacrifice their tongues to God, speaking like Angels of light, but consecrate their hearts, and their hands to *Abaddon* the destroyer, for their imaginations are mischieuous, and their actions cruell and rigorous, being faire Flowers with fulsome

smell.

God: in the: p. 494

smelles, gilded sepulchers full of rotten bones, and fig-  
trees deckt with leaues, but barren of fruit; euen such as  
these, were *Simon and Leui*; Fraudulent and deceitfull in  
their compacts, and herein they heaped sin vpon sin, be-  
cause they lincked crueltie and guile together, (g) *What* (g) *Psal.* 34.  
*man is he*, saith *David*, *that listeth to liue, & loueth to see good* 13.  
*dayes*, *Keepe thy toung from euill, and thy lips, that they speake no*  
*guile*: vpon these words *S. Augustine* thus commenteth,  
(h) *It is guile or fraudulencie, when one thing is close shut up in* (h) *Aug.*  
*the breast, and another is expressed either by word or deede;* *hom. 1.*  
as *Flatterers* vse to doe, which comend some contrarie to  
that they thinke: thereby either to eate their meate, and  
drinke their drinke, or else to get some other benefite at  
their hands, and that which he speaketh of flatterers, may  
also be vnderstood of open friends, and secret backbiters;  
As for example, here it may be guerred of *Simon and Le-  
ui*: for there was not a harmonic or Symphonie betwixt  
their Tongues and their hearts; their wordes were softer  
then oyle, but the imagination of their hearts bloudy and  
violent; but there should not bee this discordāce betwixt  
these two mēbers, *The tongue and the heart*: for it becom-  
meth all men to deale plainely and vprightlie; The ve-  
ry *Ethiopes* condemned fraudulencie, as we gather by the  
words of *Achilles* in *Homer*, where he protesteth, *That hee*  
*hateth those men as hee hateth death, which speake one thing, &*  
*thinke another*; yet this did *Simon and Leui*, beeing not  
Gentiles, but of the seede of *Abraham*, and therefore with-  
in the Couenant, the circumstance whereof doth aggra-  
uate their offence.

Their third sinne is *Scandall*, which consisteth in this,  
that they dishonored their profession, in murdering such  
as were circumcised as well as themselves; what would the  
Gentiles being idolaters, iudge of their religion, of which  
Circumcision was the badge and cognifance, seeing the  
practise of perfidiousnes and murder? must they not ne-  
cessarilie conclude, surely these men are not the worship-

pers of the true God, but the children of Beliall.

Vpon this outrage, *iacob* saide vnto *Simcon* and *Leui*, (i) *Ye haue troubled me, & made me stinke among the inhabitants of the land: wherein hee implieth, not onely a detestation of his person, but also an abhorring and Contempt of the true Religion that hee professed; Woe bee vnto them by whome the wayes of God are ill spoken of, and therefore woe to Simcon and Leui, which by their misdemeanours brought the true worship of God into contempt. There must be a Diapason, and a true or euen proportion betwixt our life and profession; and therefore S. Paul* thus writeth vnto the *Ephesians* saying (k) *I therefore being prisoner in the* Lord pray you, *that yee walke worthie of the vocation wherunto yee are called.* Amongst the Pagans, those were euer condemned, *that onely playde the Philosophers with their tongues, as Aristippus did, whom Diogenes in scoffing manner, called The Kings dogge; the knowledge of goodnesse auaieth vs nothing without the practise: It is not sufficient to haue the wing of a Cherubin, vnles vnder that wing there be a hand, this wing is the embleme of Contemplation, and the hand of Action; Not euery one that saith Lord, Lord shall enter into the Kingdome of heauen, but hee that doth the will of my Father which is in heauen saith Christ; every one then that is a true Israelite, and hopeth to bee enfranchized in Gods kingdome, must endeouour to dignifie his profession by his works: It is said in the Canticles, that our Sauiour as he had (m) Lippes like Lillies, dropping downe pure myrrhe, so had he also Handes like Rings of golde, set with the Chrysolite; That is to say, his Language was sweete, and heavenly, and his Actions spirituall and diuine.*

Such lips and such hands must all true professors haue, for hee that onely speaketh well, and doeth ill, is a tinkling Cimball, but hee that both sayes and does well, is *Christs* true Disciple: but ô how much did *Simcon* and *Leui*, balke this way, and consequentlie blemish and defame their profession; They might bragge that they had

*Abraham*

(k) *Ephes.*  
4.1.

(m) *Cant. 5.*  
13.14.

*Abraham* to their father, and that they were of the Circumcision, but they did not the workes of *Abraham*; but of their father the Diuell, whereby they made the Name of *GOD* to bee blasphemed amongst the Gentiles, their Father *Jacob* to bee abhorred, and their religion to bee condemned.

The like scandall is offered to Infidels at this day; by *Christians*; who having receiued the scale of Grace, yet for the most part liue vngraciouſſie; what can the *Mahometans* iudge otherwiſe of our Faith, but that it is falſe and counterſaite, ſeeing that we lead the life of *Libertines*, *Epicures*, & *Atheiſts* being not halfe ſo deuout & ſtrickt in the worſhip of our bleſſed *Sauour*, as they in the adoration and ſeruice of that Impoſtour and falſe Prophet *Mahomet*; But to leaue forreyners, and come to our ſelues, wee that are *Proteſtants* and members of the reformed Church, how much doe wee diſgrace and vilifie our Truth, in the eyes and opinions of *Papiſts*, by our want of good Workes and Charitie? Oh would then wee had ſome of their Zeale and deuotion, and they ſome of our knowledge: So ſhould neither wee to them, nor they to vs bee ſcandalous.

The fourth ſinne of *Simeon* and *Leui*, is their *Trecherous impietie*, for they choſe a time to be reuenged on the *Shechemites*, when they were ſo ſore with Cutting, that they could not defend theſelues; This was the (n) third day after (n) *Genes. 34*  
all the males of the citie were circumciſed; vpon which day 25.  
ſaith *Hippocrates*, all woundes and vlcers are cuer full of paine and anguiſh.

See heere *Crueltie* and *Trecherie* meete together, and kiſſe each other; Had they ſought for reuenge before the league was concluded, the fact had not bene ſo hainous, or if they had giuen them ſome reſpite till their ſores had bene healed, and then fallen vpon them, the murder had not bene ſo odious, but oh *impious trecherie*, and *trecherous impietie*, the day of their reuenge, muſt bee



(o) Sam. 3.  
27.

the day of their greatest paine, whereby they were disabled to make any resistance; it is barbarous immanitie to persecute or strike the harmelesse man, or him that is detected and cast downe, and the more barbarous, if herein there bee anie shewe of fraude or guile: The case of *Abner* should rather haue beene pittied, then himselfe murdered, (o) and yet *Ioab* tooke him aside, in the Gate to speake with him peaceable, and smote him under the fifth ribbe, that he died: Euen so the *Sichemites*, by their suppoled allies and friendes, were slaughtered, when they least dreamed of it; The like impietie wee may obserue in the whole course of this worlde; wherein the wicked *Symeons* and *Leuis* do euer seeke to trample and tread downe him that is in anie aduersitie and tribulation; crying out as the *Edomites* did against *Hierusalem*, when it was sacked by the enemy, Downe with him, Downe with him, euen to the ground.

(p) *Isaiah*. 19

Their fift sinne is *Injustice*: for, for the fault of one *Shechem*, in abusing one *Dinah*, all the males of the *Cittie* were put to the sworde, *Iustice* requires a proportion betwixt the Crime and the Punishment; And therefore *GOD*, who is the Father of *Iustice*, is saide by *Isaiah*, (p) to exercise iudgement in Measure, and *Iustice* in Weight; if then *Simeon* and *Leui* had done iustly in this enterprize, onely, the offender *Shechem* should haue smarted for his follie, but they did not vse Gods ballance; For euen against the rule of Reason, (by violence) they spoyled the whole *Cittie*.

Furthermore, they did not onely deale vniustlie with the *Shechemites*, but also with *GOD*, and *Jacob* their Father; First with God, in that they wrested the sworde of *Reuerge* out of his handes: For it doth not belong to a private man to correct offences, or to punish sinne: *Reuerge* is the Lordes, and theirs, in whose handes hee putteth the sworde of *Iustice*. Secondlie, herein they offered wrong to their Father, in attempting it without his coun-

counsell or knowledge, whome it most concerned, and by whome they should haue bene ruled.

*Ramban* excuseth this acte, Thinking that by the decrees of *Noah*, if the Magistrates punished not Adulterie, others might: but this Apologie of *Ramban* may thus be answered; It is vncertaine, whether euer *Noah* enacted any such thing: Traditions are vnstable foundations, and hee that relyeth vpon them, trusteth to that broken reede *Egypt*, as *Rabsecab* spoke of *Hezekiah*. Moreover, who seeth not what confusion and disorder this Doctrine venteth and bringeth in; That euery man should take vpon him to bee a punisher of sinne: graunt this, and wee shall be like the *Madianites*, sheathing our swordes in each others sides; The Apostle teacheth the contrarie, Saying: (9) *The Power or Magistrate beareth not the sword* (9) *Rom. 13.* for nought, it is then peculiar to him to exercise the sword 4. of vengeance, herein then *Simeon and Levi* are to be condemned. First, in that they vnderooke to doe this without Commission. Secondlie, because they executed it without all moderation.

The sixth sinne is *Conetousnesse*, Of which, not onely these two brethren, but also the rest of *Iacobs* sonnes were guiltie, (r) *For they came vpon the dead, and spoyled the Citie* (r) *Gen. 24.* *because they had defiled their sister; They tooke their* 27. 28. 29. *sheepe and their Beues, and their Asses, and whatso:uer was in the Citie, and in the Fielde: and they caried away captiue, and they spoyled all their Goods, and all their Children, and their Wines, and all that was in their Houses.*

Had it not bene a satisfactorie reuenge to haue slaine *Hamor*, *Shechem*, and all the males that were men in the Citie, but they must also fall to pillage? not sparing the dead, nor the buildings of the Cittie, nor the Wiues, nor the Children, nor the Cattell; Beholde heere *Conetousnesse*, in Crueltie, and crueltie in Couetousnesse, the one boundlesse, the other vnstable; These two may well be called the daughters of the Hornech, which continual

(f) Pro. 30.

13.

lie crieth (!) *Gine, Gine*; and will neuer say it is enough: As there is no minerall, wherein there is not some quicksilver and Sulphur, so there is not one sinne wherein there is not a mixture of *Conetousnes*.

Our proud *Hamans* and *Iezabels* are for the most parte the greatest land-rackers, oppressours, extortioners, grinding the faces of the poore, and selling the needy for shoes, that by the sweat of their Tenants browes, they may cloth like the rich glutton, their bodies in purple and fine linnen, Our wanton *Chamberers*, the sonnes of *Messalina*, who are oftē wearyed, but neuer glutted nor satisfied with pleasure, are as neere and needilie minded as anie: Even like the conetous *Romane Souldiers* spoken of by *Iosephus*, ripping vp the bowels of the meaner sorte, therein that they may finde some iewell, some golde, or some pearle, to bestowe vpon their *Dalilah*, their *Crocodile*, their *Syren*, their *Cockatrice*, their Ladie and Mistresse: The greatest Tyrants and Monarchs of this world, as *Nabuchodonozzer* and *Alexander*, could neuer stop the mouth of their owne craning desire, though the whole earth by their cōquering swords was compelled to do homage vnto them. *Conetousnes* keepeth companie with euery sinne, with *Pride*, with *Luxurie*, with *Crueltie*, & with all the rest, and the obiect therof, namely, wealth and *Mammon*, is euery mans Idol; hēce it is, that honestie is so rare, because *conetousnes* is so rife: for it is impossible saith *Plato*, that a man should be very rich, & very honest. It is no wōder then that the sonnes of *Iacob* were so cruell, considering they were so couetous; well therefore and deservedly doth *Iacob* call *Simeon* and *Leui* the Captaines in this bloudie exploite, *Instruments of crueltie in their Compacts*, because they were *Peace*, and *Promise-breakers*, *Fraudulent*, *Scandalous*, *Treacherous*, *Vniust*, and *Couetous*.

This Title that *Iacob* giueth his two Sonnes, calling them *cruell instruments in their compacts*, is full of reproofe, and therefore hereout we may collect, how hatefull *Cru-*

eltie

eltie is in the sight of GOD. It is a *Crying sinne*, that neuer  
 escapeth a bitter punishment; Cruell *Caine* that kild his  
 brother *Abel*, had (u) a *marke* set vpon him by God, that be- (u) *Gen. 4. 13*  
 ing thereby knowne, hee might be abhorred & curst of  
 all that sawe him. (x) Cruell *Iezabell* that persecuted the (x) *Reg. 9.*  
 Prophets, was eaten vp with dogges; (y) Cruell *Adonibe-* (y) *Iud. 1. 6.*  
*zek*, as he had serued seuentie Kings, so was he serued him-  
 selfe, for the Thumbs of his hands and feete were cut off:  
 And (z) cruell *Herod*, that killed *James* with the sword, and (z) *Acts. 12*  
 put *Peter* in prison, was in the middest of his pompe, and 23.  
 sitting vpon his royall throne, stricke by the Angel of the *Acts 12. 2.*  
 Lorde, and was eaten vp by wormes: ô would that the  
 roaring *lyons*, and wolues of this Age, that eate vp the flesh  
 of innocent & harmles doues, not leauing the very bones  
 till the marrow. Whom for their filthy and sanguinarie  
 conditions, I may tearme, as once the *Romanes* tearmed  
 one of their Emperours, *Dirt soken with bloud*; would but  
 cast their eyes vpon these *Examples*, and tremble at the  
 view of Gods iudgements; but Crueltie is blinde and can-  
 not see: Crueltie wants that which the Fathers call *Nocti-*  
*lucan Cerebri*, the *Glōw-worme of the braine*, Reason. But let  
 vs heare what the Lorde saith against the cruell *Edomites*,  
 & in them against all of the same stampe, (a) *For thy cruel-*  
*tie against thy brother, shame shall cover thee, & thou shalt be cut* (a) *Obad. 10*  
*off for ever*; And the Psalmist saith, *That God hateth the*  
*bloud-thirstie, and the cruell man*. All crueltie is damnable,  
 euen that which is shewed towards infidels & beasts; but  
 of all cruelties, that is the most vnspeakable, when like  
*Simeon* and *Leui*, wee defile and staine our handes in the  
 bloud of our confederates, either in *Amitie* or *profession*, is  
 northē the Church of *Rome* that *Scarlet-whore*, spokē of  
 in the Reuelation, who is saide to bee drunken with the  
 bloud of Saints and martyrs of Iesus? if there were no o-  
 ther argumēt to proue *Rome* to be *Babylon* but this, yet this (b) *Apo. 17:*  
 is sufficiēt, the cruelty of that *sinagogue* is a most pregnant de-  
 monstratiō, directing & pointing vs to the seat of *Antichrist*

As it was with the sonnes of *Jacob, Hamor*, & his cittie, so is it with vs & the church of *Rome*; there was an alliance made betwixt them, in regard that *Dinah*, was giuen to *Hamor* sonne, and also because of the circumcision, whereby they became members of Gods visible Church. So in like manner there is a spirituall *consanguinitie* betwixt the *Papists* & the *Protestants*, we are their brethren, we worship as they doe, one God and three persons, we acknowledge as they doe, *Christ* to bee our *Mediator*, wee haue the same *Baptisme*, with them in substance, though differing in Ceremonies, and are marked with the same scale of Regeneration; yet notwithstanding this alliance their swordes are as sharpe, and as maliciously pointed against vs, as were the sword of *Simeon* and *Leui* against the *Shechemites*, witnesse their cruell opinions concerning vs, and their bloudie practises against vs: First, in their opinion wee are all heretikes, excommunicated, and damned, and is not this an vncharitable and bloudie opinion, so peremptorie and rashly, to bind vs hand and foote, and cast vs into hell-fire: some of them to make vs odious, and to barre and seclude vs

- (c) *And. Tur-*  
*gineus: lib.* from all ciuill societie, blush not to write (c) that *Protestants*  
*ut. Euang.* doe not holde any one article of the *Apostles Creed*, (d) that our  
*quinti profes-*  
*sores.* Religion is *Caluinist-Turcisme*, and plaine *Mahometisme*,  
 (d) *Reinald:* and that *Caluines* doctrine, which they call ours, is worse  
*in libr: qui* then the *Alcoran* of the *Turkes*; what Arrows can they  
*u'scr. Calui-* shoot against vs more venomous then these? whereby they  
*no-Turcis-* strue to wound the truth, and to disgrace vs; neither are  
*mus.* their practises lesse violent then their opinions, for both  
 (e) *Gifford.* are most cruell and bloudie; the sword of *Magog*, Christs  
*in pref. in lib.* open enimie in the *East, the Turke*, hath not bene so bane-  
*Reinaldi.* full and deadly, as the keyes of *Gog*, Christs secret enimie  
 in the west: what murders, what massacres, what rebellions, what treasons hath that *man* of sinne, that Beast, with his  
 (f) *Apo. 2.* *horns*, that false prophet caused? haue not our bones been scattered on euery side of *Ierusalem*? doth not the *Inquisition*, like the (f) great red-dragon, that persecuted the wo-

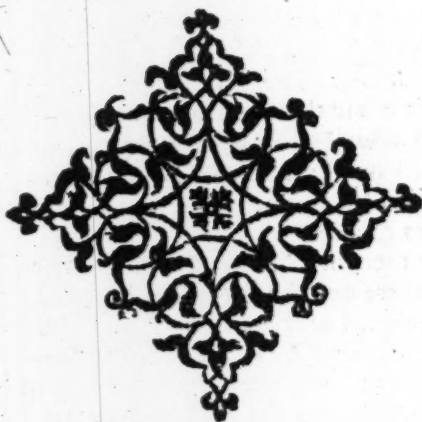
man in child-birth, hunt and pursue after the true profession of the Gospel? *Jewes, Jewes, and Turkes* are privileged in *Rome*, but if a protestant be taken, he is shut vp in the *Bull of Phalaris* the tyrant, the holy house: is not this as ill, if not worse, then the act of *Simeon and Levi*? may not I then as well as *Nemesis*, say that *Rome* is a place of monsters, yea, like *Nilus*, breeding cruell Crocodiles; may not I with the Bishop of *Bitoto*, call *Rome* a stewes of lecherie, a furnace of couetousnes, and a hell of all mortall sinnes? I may, and that deseruedlie; if I should but make a catalogue of all her cruelties: But let all the members of this Romish *Hydra* consider, that being instruments of crueltie, they cannot possiblie shunne the vials of Gods vengeance, (g) *as they have done, it shall be done to them, their reward shall be upon their owne heads, an eye for an eye, and a tooth for a tooth, and blood for blood.* (g) *Obadiab. vers. 15.*

*Truth and False-hood* are in the Scriptures set forth by two Colours, *White and Red*, the Spouse of *CHRIST* is euer white, as it is in the Canticles, *Like (h) a Lillie among the thornes, so is my Loue among the Daughters*, but the Concubine of *Sathan* is (i) arrayed in *Purple and Scarlet*. The Lillie is white, and betokens *Innocencie*, but *Scarlet* is red, and signifies *Crueltie*. (h) *Can. 2. 2.* (i) *Apo. 17.*

If wee then bee Meeke, Harmelesse, and Innocent, then are wee the Disciples of *CHRIST*, and beare his badge, but if wee be cruell and bloudilie minded, like *Simeon and Levi*, then wee haue no fellowship with him, because wee weare the Cognifance of *Sathan*, who (k) is a murderer from the beginning: as then *Elias* (k) *Ioh. 8. 44.* said vnto the Israelites, (l) *How long halte yee betwene two opinions? if the Lord be God follow him, but if Baal be hee, then goe after him;* So say I: Here Death and Life is set before you, if you will followe the steppes of *Christ*, which are *Mercie and Innocencie*, then shall you finde mercie in heauen, (l) *1. Reg. 18. 21.*



uen : But if you will cleaue to *Sathan*, and bee his instruments of Crueltie, accept then this Finall Sentence, farre more bitter then *Jacobs* curse ; *Ite Maledicti* ; Depart yee cursed into eternall fire, prepared for the Diuell and his Angels.



THE

# THE THIRDE

## SERMON OF SIMEON AND LEVI.

*Into their secret let not my Soule come, my Glorie be not thoynd with their Assemblie : for in their wrath they slew Genes. 49. a man, and in their selfe-will, they digged downe a Wall. vers. 6.7. Cursed bee their Wrath for it was fierce, and their Rage for it was cruell, I will diuide them in Iacob, and scatter them in Israell.*



N the former verse by two titles, *Iacob* hauing blazed the Crueltie of his two sonnes, *Simeon* and *Levi*, doth now in these following, first make his owne *Apologie*, by the forme of a prayer, and secondly, chastiseth the offenders with a *Temporall curse*.

His *Apologie* is couched in these words, *Into their secret let not my soule come, &c.* The Paraphrase whereof is this, *God forbid that I should consent to so foule a sinne*; But it may bee objected against *Iacob*, that hee seemeth to be a partaker with his sonnes in their crueltie, howsoever hee doth now at the last inueigh against it. Because when that horrible fact was fresh and new, he passed it ouer with so slight and easie a reprehension: for hee onely said vnto them, *(a) Yee haue troubled mee, and made me stinke among the inhabitants of the land; wherein he seemeth onely to be griued at his own imminent danger, & not directly to censure them for their bloudie riot and misdemeanour.* But his obiection may thus be refelled, and *Iacob* excu-

sed ; Hee partly considered the iustice of God vpon the *Shechemites*, for the outrage committed against *Dinah*, partly, he was moued with her complaint and moane, for the losse of her virginitie, and partly he gaue place to the rage of his sonnes, which were in their furie, and this is the cause why they were rebuk't so slenderly. But now vpon his death-bed, hee maketh himselfe transparent, by disclosing and opening his detestation of their bloudie acte, saying, *Into their secret let not my soule come.*

That which *Iacob* abhorreth, is of all men to bee chewed ; namely, Consent in sinning ; it is the guise and fashion of the wicked, as the Psalmist obserueth, *Whe they see a Thiefe to consent vnto him, and to bee partakers with the adulterers :* but such as be like blessed *Iacob*, will not walke in the counsell of the vngodly, nor stand in the way of sinners, nor sit in the seate of the scornefull. There is small difference (saith *S. Augustine*) betwixt the *Actor* and *Consenter* in sinning : As for example it was (b) *Dauids* sinne to murder *Uriah*, but *Joab* consented because he put the Kings letter in execution ; and it was the sinne of the *Jewes* to stone *Stenen*, but *Paul* kept their clothes, stood by, and consented vnto his death, and therefore in the course and rule of Iustice, *Joab* may be saide to haue contriued the death of *Uriah*, as well as *Dauid* : and *Paul* to haue stoned *Stenen* as well as the *Jewes*. It is not enough when we see any sinne committed, to goe aside, and call for water, and wash our hands as (c) *Pilate* did, when the high Priests and the rest cryed out against *IESVS*, *Crucifie him, Crucifie him* ; and to say as hee did, *I am innocent of the blond of this Iust man, looke you to it* ; No, *Pilate* herein did imitate the *Pharises*, washing the outside of his cuppes, but not cleansing it within : So then euery one, is a right *Pilate*, that doth not to his power hinder sinne and thwart *Sathan* : It is the dutie then of a true Christian, if he see anie proud *Herode* (d) houn and puffed vp with the acclamations of his practises, to crie out against his sinne, as the Prophet *Isaiab* did, saying,

(b) 2. Sam.  
11. 17.

(c) Matt. 27.  
24.

(d) Act. 12.  
22.

(e) *Woe to the Crowne of Pride; if a covetous extortioner, to say with Iames, (f) Go to yee rich men, weepe, & howle for your miserie that shall come upon you; and if a deceifull and cruell person, to say with Iacob, Into thy secret, let not my soule come.* (e) *Isa. 28. 1.* (f) *Iam 5. 1.*

*My glorie bee not thou ignyed with their assemblie.* Rabbi Salomon is of opinion that in this, and the former branch of this speech Iacob saymeth at (g) *Zimri* his vncleane act with *Cosbi*, and at (h) *Corah*, with his rebellious assemblies, The one being of the tribe of *Simeon*, the other of *Leui*; No doubt Iacob being endewed with the spirit of prophesie did foresee both *Zimri* his incontinencie, and *Corahs* schisme and obstinacie, but here his words are to be vnderstood of the cruell exploite of *Simeon* and *Leui*, against the *Sichemites*, and haue onely relation to the Time past. (g) *Num. 25.* (h) *Num. 16.*

Iacob by his *Glorie* meaneth two things; First, his *Fame* or good Name; Secondlie, his *Tongue*, which is the instrument of praise and glorie, as it is vsed in the Psalme; Therefore shall my tongue praise thee, & not cease, &c. There the Hebrue word [*Chebooth*] is translated *Tongue*: & yet it signifieth *Glorie*, because the *Tongue* is the organ whereby Gods Name is glorified; So then, the meaning of this place is this; First, hee prayeth that his good and glorious name may not be blemished by his sonnes conspiracie; And secondlie, hee protesteth, that as he gaue no consent vnto them in his heart, so neither would he afford their action any approbation with his tongue. (i) *Psa. 30. 12.*

The first Doctrine that like fruite groweth vpon the stemme of Iacobs speech is this, *It is good and requisite for euery man to be ialous of his name, credit, & fame;* (k) A good name saith Salomon, is to be chosen aboue great riches, and louing fauour is aboue golde & aboue silver: The consideration whereof grieved and troubled Iacob, for he feared that the infamie of his sonnes would blurre his glorie, & that their misdeemeanour would be imputed vnto him, & laid to his charge: & yet if the inhabitants of the land haue fastened any tooth vpon his credite to backbite it, he might iustly (k) *Pro. 22. 1.*

say as *David* did, *They lay to my charge things that I know not*: as the *Jacob* is jealous of his glorie, so should we all be caretelous and warie of our credit; *A good name is like an Oymment powred out*: which leaueth behind it a sweet perfume; such a name haue all we; for our *Sanioer*, who is the *Messiah*, and *CHRIST*, which signifieth *anointed*, hath writtē vpon vs his own Name, & thereupon we are called *(A) Christians*, it behoueth vs the to take heed that we blemish not this glorious name, by our leaud life, for *(m)* as *dead flies* cause to stinke

(1) *Hier.in*  
*Esay*, 62.7.

(m) *Eccles-*  
10.1.

& putrifie the oymment of the apothecary, so doth a little folly him that is in estimation, for wisdom & for glory; Now what name is more esteemed then the Name of *IESVS CHRIST*, at the hearing whereof all knees ought to bowe, and what title so Honourable as a *Christian*?

Who then, that is a *Christian*, will bee so carelesse of this blessed Name, as to tainte it with *ill-living*? *Simas* are those *Dead-flies*, that putrifie, and cause to stinke this excellent oymment: therefore saith the sonne of *Syrach* (n) Depart from the thing that is wicked, & sinne, or the reproach of sinne shall turne from thee; *Iudas* was a *Christian*, so was *Ananias* & *Saphyra*, *Simon Magus*, and *Demas*, but the dead flie of Treason caused this name to stinke in *Iudas*, & the dead flie of hypocrisie corrupted it in *Ananias* & *Saphyra*, the dead flie of vaine-glorie, putrified it in *Simon*, and the dead flie of Apostasie did rot it in *Demas*. If then wee haue a desire to preserue our name sweete, we that are *Christians*, must take heed like *Jacob*, that no dead-flie come into our Boxe of Oymment; wee must keepe it shut with two Coverers, the cover of Faith, & the cover of Love; First, the cover of Faith will (o) shield thee from all the fierie dartes and temptations of *Sathan*, whereby hee strueth to pierce and wound thy *Christian Name*: and secondlie, the cover of Love will hinder and put backe sine,

(o) *Eph*. 6.16

(p) *Gen*. 4.7.

(q) *Pindar*.

(p) which ever lyeth at the doore of the wicked. (q) They are *Christians*, (saith *Iustine Martyr*,) that obserue the Commandements of *CHRIST*. If then wee beare this worthy Name, wee must not disgrace it by our impietie;

(r) *H.*

Hee is happie saith *Pindarus*, who is followed with a good name, and this happinesse no doubt did attend *Jacob*, and shall accompanie euery true *Israelite* after his death that can but truely say, as *Jacob* did vpon his death-bed against the wicked, *My glorie be not thou ioynd with their assemblie.*

Secondly, as I said before, by *Glorie* is signified the *Tongue*; and therefore *Jacob* saith, *my glorie or my tongue be not thou ioynd with their assemblie*, that is to say, God forbid that I should by my silence giue countenance to your crueltie, or by my tongue approue of your actions. Hence ariseth this doctrine; *The tongues of Gods children must euer be at open defiance with sinne; wordes are tokens of those passions and affections which be in the minde*; saith *Aristotle*: out of the abundance of the heart the mouth speaketh, saith the spirit of God, and *Democritus* taught that *Speech* *Democ.* was a certaine flowing of reason; if then our hearts be vp-right, and wholly giuen to God, then also will our tongues be his instrumēt, but if our hearts be like *Cakes* bake on the one side as *Ephraim* was, halfe soft, halfe hard, halfe hot and halfe cold, then are our tongues likewise slacke in Gods cause; it proceeded from a good heart, that *Jacob* with his tongue did so sharply reprove his sonnes; the abundance of zeale in the heart, made *Eliab* stand vp, as the wiseman saith like fire, and tell *Ahab* (t) *That it was he* (t) 1. Reg. 18. 18. and his fathers house that troubled *Israel*; it came from a hart that loathed vncleannesse, that *John Baptist* so boldly checkt *Herod*, saying, it is not lawfull for thee to haue thy brother *Phillips* wife; such *Jacobs*, such *Eliabs*, and such *Johns* are all the true children of God, they be euer like *John* and *James Boanerges*, sons of Thunder, with boldnesse & confidence crying out against sinne though it weare a crowne, swaie a scepter, and be clothed in purple and gold; and so indeed should it be; for it is far better to please God then men with our tongues; Oh then let the *Tongues* of all that loue God and regard his honour be like those (x) that (x) *AE.* 2. 3. (as vpon the *Apostles*, fierie tongues to consume and burne vp



(y) *Epiphanius.*

vp sinne, what though Sathan frowne and the worldlings furiously rage together, when they heare their shame and condemnation; what though in requitall for preaching the truth, thou be like (y) *Isaiab* sawen in peecea with a wooden sawe, like *Severie* stoned to death, like *Ezechiel* slaine with the sword, and like *Amos* haue thy braines dasht out; yet let this comfort thee; *He that loseth his life for Christs sake shall finde it againe*; whereas of the contrarie part such as flatter sinne with their tongues, and bowe downe to the golden Calues of mount *Horeb*, our licentious worldlings; though they preach in Chrills name, yet because it is not in sinceritie, our Saviour will say vnto them at the last day, *Verily I knowe you not.*

For in their wrath they slew a man, and in their selfe-wil they digged downe a wall; in these words the holy patriarch deliuereth the cause why hee so bitterly inuiceth against *Simeon* and *Leui*, and also why hee is so carefull to wind himselfe out of *Infamie*, and free or cleere his name from all imputation of crueltie; namely, because, *In their wrath they had slaine a man, and in their selfe-wil digged downe a wall*; concerning the meaning of these words, there is some difference amongst expositours; because the hebrewe word *Schor*, which is here interpreted a wall, signifieth both a Wall, and a Bull, therefore some read this text thus; *In their wrath they slew a man, and in their selfe-wil they haughstringed a Bull*; they then which follow this interpretation, referre the former part of the words to *Shechem*, and the latter part to (z) *Ioseph*, whom *Simeon* and *Leui* would haue slaine; indeed *Moses* when before his death he blessed the Tribes of *Israel*, compareth the familie of *Ioseph* to a (a) *Bullocke*, and there the hebrewe word *Schor* is vsed; yet in this place it cannot be meant of *Ioseph*, because he was not murdered, and therefore I thinke, that by these words they digged downe a wall, *Iacob* onely expresseth the violence of their passion, by the streame whereof they were carried headlong vnto this cruel and bloodie act, making their

(z) *In ira sua occiderunt virum & in voluntate sua veniderunt Ioseph qui affimilatus est boni; Thurg. Hieros.*  
(a) *Deut.*  
33.17.

vd. nigha: p. 40. 7

their entrance nor by the Gates, but by *digging downe*; or through the wall of the Citie; though this be not directlie expressed, yet these wordes intimate as much, mentioned in the foure and thirtie chapter of *Genesis*, *They went into the Citie boldly*: that is, breaking into it violently, and overthrowing the Wall before them. *Wrath* is the *Rage* of the minde, and the eclipse of *Reason*; and *self-will* the effuse of a foolish proude heart: *Wrath* is like the water of the riuer *Lyncestis*, of which whosoeuer drinketh, becometh presentlie madde, for it robs a man of himselfe, and *Selfe-will* bewrayeth the nakednes of the soule, and diuiddeth *Follie*; So then, these two sonnes of *Iacob*, because of their wrath and selfe-will, may iustly be termed *Foolles* and *Madde-men*, and so are such as paralell them in these humours, according to the saying of *Salomon*, *He that is slowe to Anger or wrath, is of great wisdom, but hee that is of an hasty minde exalteth Follie.* —

For in their wrath they slewe a man, &c. *Iacob* before declared how much hee abhorred the cruell murthering of *Hamor* and *Shechem*, when he called *Simeon* and *Leui* Cruell instruments in their Compacts: And now hee inuiceth against the two *Wings*, that caried them to this bloudie rage, namely, *Wrath*, and *selfe-will*; *Passions* are the wings of the soule: *A righteous soules wings* are like the silver wings of a white Dove, Swift for flight, and faire to looke on, these are *Knowledge* and *Zeale*; and by them the children of *GOD*, like winged *Cherubims*, are caried with speed to euery good Action: but the wings of a wicked-soule, are like the wings of the *Locusts*, spoken of in the *Reuelation*, (b) *The sound* (b) *Apo. 9. 2* whereof, were like vnto the sound of *Charrets*, when many horsemen vnto battell; and these are *Wrath* and *Selfe-will*, whereby the vngodly are caried violently to the executing of euery euill enterprise. *Wrath* made *Caine* (c) kill *Abell*, and *Selfe-will*, caused *Rehoboam* to threaten his subiects, But (c) *Gen. 4. 8.* *Caynes* wrath was punished with horreur of Conscience: (d) *1. Reg.* & *Rehoboams* (d) *selfe-will* with the Revolt of his subiects: 12. 14.

and euē so in all men, *wrath & selfe-will* are neuer vntreated, wherefore as *S. Iames* saith, so say I (e) *My deare brethren*  
 (e) *Iam. 1. 19* Let euery man be swift to heare, slowe to speake, & slow to wrath.

*Cursed be their wrath, for it was fierce, & their rage, for it was cruell; I will diuide them in Iacob, & scatter them in Israel.*

*Iacob* hauing before made an Apologie for himselfe, doth in these words chastise his sonnes with a Temporall curse, saying: *Cursed bee their Wrath, &c*: These bitter wordes of the Patriarch being spoken so emphaticallie, as they are, and no doubt, not without the direction of Gods spirit; shewe that this fact of *Simon* and *Leui*, is inexcusable, and therefore it condemneth the doctrine of diuerse Writers, who haue pleaded in the behalfe of these two sonnes, and sought to cloake their crueltie with an excuse.

First, some of the *Rabbines* haue excused this act of *Simon* and *Leui*, because *Hamor* & *Shechem* went first about to breake the Covenat, thinking to spoyle them of that they had; for thus they said (f) *Shal not their flocks & substance be ours?* but it appeareth not that *Hamor* and *Shechem* went about any such thig: they speak thus to perswade the people to be circumcised, who most respect their profite, or else they meane that by Trading, and hauing entercourse with them, they should in a manner possesse their goods, but graunt it were so, onely *Hamor* and *Shechem* had been guiltie of the violating of this league, there was no cause to punish the whole city, & althogh they had reason to reuenge themselves, yet such a cruell massacre cannot bee iustified.

Secondly, some doe in part excuse *Simon* and *Leui*, making a threefold consideration, (g) on the behalfe of God, say they, the punishment was iust, and also on the behalfe of the *Shechemites*, who because they were consenting vnto that grieuous sin of *Shechem* with *Dinab*, were iustly punished; but on the behalfe of *Simon* & *Leui*, this iudgement and execution was vniust, because they did it craftilie; but this allegation maketh nothing for the iustifying of these two brethren in euil, for God knoweth how to turne the wicked enterprises of men to his owne Glorie, neither did these

(g) *Carthusianus*, in lib. Indistb.

these furious men come at any such ends, as the hatred of vice & the glory of God, but only to satisfy their own revengefull minds

(b) Thirdly, some affirme that this act was not euill, in respect of the thing, because the Schemites had grievouslie sinned: but in regard of the manner, because they did it fraudulently, this is the opinion of Caietā, whose assertion is not sound, because it is doubtfull & vncertaine whether all the Schemites that were slaine, were guilty of this crime or no. Fourthly, (c) some hold that the first motion of this slaughter, was of God, & therefore good, and that Simeon and Levi are for this onely to be blamed, because in the execution, they exceeded measure, & passed the bounds of their commission, & of Gods decree, by being transported with passion; but this cannot bee true, for Iacob condemneth not onely the execution, but also the very first deuise & counsell, saying: *Into their secret let not my soule come.*

Fifthly, some proceeding further, haue defended both their fact, and the manner of it, calling their craft & dissimulation, a prudent caution: and their reasons be these, First say they, All the Schemites were consenting vnto that wickednes, & therefore they deserued punishment. But to this I must answer as I did before: It cannot be gathered, that all the Schemites were consenting to the sinne of Shechem; and though the whole Citie had offended herein, yet Simeon and Levi had no such calling or commission to put them to the sword, because they were not magistrates.

Secondly, there is a text of scripture alledged for this purpose, out of Iudith, where it is saide, that the Lord gaue vnto (k) Simeon a sword to take reuenge vpon the strangers, that opened the wombe of the virgin, & defiled her, & discovered the thigh with shame, & polluted the wombe to reproch: & afterward the text saith (l) Thus they, that is Simeon & Levi, were moued with zeale, and abhorred the pollution of their blood: If then God gaue them a sword, & they vsed it with zeale, then was the fact rather commendable then to be blamed, this argumēt is thus auoided; Though Simeon & Levi were ministers of Gods iustice vpon the Schemites for their sin,

(b) Caiet. in cap. 34. Gen.

(i) Thom. Anglic. in cap. 34. Gen.

(k) Iudith. 9.2.

(l) Iud. 9. 4.

yet they did it not without sinne, and therefore against this booke which is no Canonically Scripture, where their zeale is commended, we may expose the censure and sentence of *Iacob* which saith, *7 but they did it in their selfend*, therefore not by any motion of Gods spirit: Also he curseth them, saying: *Cursed bee their wrath for it was fierce, and their Rage for it was cruell*; Now if they had done it in zeale, he would rather haue blessed them.

*Cursed bee their wrath, &c.* There be two kindes of cursing, the one proceeding from a Tongue, vnder which there is a poison of *Aspes*, and this is damnable. So (m) *Sam.* 16. 5. 7. *Shemei* cursed *David*, saying, *Come forth, come forth, thou murderer, and wicked man*; The other, is the language of a zealous heart: And so, as wee read, many times the servants of God haue vsed imprecations, & denounced curses; *David* saith (n) *Let them be confounded & put to shame, that seeke after my soule*; And *Iacob* heere saith, *Cursed bee their wrath, &c.* But this was not done by them in wrath, or malice, but with these considerations and regards; First, they spake as Prophets, & as Ministers, and denouncers of Gods sentence, and decree; So then, their speeches were not so much maledictions, as predictions: Secondly, for the most part they accursed such only in temporall things, for their amendment and reformation: and if they denounced any spirituall curse, it was vpon such as were incorrigible; Thirdly, they did not hereby reuenge their owne particular cause, but did taxe and censure them as enemies to the whole Church. Though this kinde of *Cursing* hath beene vsed by diuerse holy men, yet their action must not bee our patterne to imitate, because wee haue not the like spirit of Prophecie; before we curse any man, wee must examine our selues what spirit wee are of: otherwise, though like *Iohn* and *Iames* we be inflamed with the zeale of *Elias*, our Saviour will say vnto vs, as hee said vnto them, (o) *Yee know not of what spirit yee are.*

*Cursed bee their wrath, &c.* *Iacob* spareth not his owne sonnes

onnes, but pronounceth against them the curse of GOD, laying aside all naturall affection, and Fatherlie disposition; This may teach all men, but especially the Prophets of GOD, and the Ministers of the Word to looke vpon sinne with impartiall eyes; They must not spie a mote in the eye of poertie, and over-looke a beame in the eye of greatnes; They must not be bolde in the mountaines of *Iudab*, and bee Tongue-tyed, when they come to *Bethel*, the Kings-chappell; but in euery place, and to euery person of what degree soeuer he bee, if he be guiltie of sinne, speake boldly, and powre vpon his head the viall of Gods vengeance, and proclaime his Execrations and Curses, that thereby he may be terrified from sinning, & drawne to Reformation & newnesse of life. Partialitie is like to the euill and lying (p) spirit in the mouth of *Ahabs* Prophets, it corrupteth both *Pulpits* and *Tribunals*, it maketh *Iudges* which should punish sinnes, blinde, and Preachers that should erie out against sinne, Dumb-dogges; Partialitie maketh great personages presume, and assume a Libertie and priuiledge in sinning; but would *Iudges* and Ministers doe as *Jacob* did, lay aside all Respects, the *Tribunall*, and the *Pulpit* would bee more regarded, and sinne better restrained.

(p) 1. Reg.  
22.2.

*I will diuide them in Iacob, and scatter them in Israel:* In these wordes is contained the punishment of *Simeon* and *Leui*; their *Union* is required, and recompenced with a *Diuisiō*; They were brethren in euill, and Considerates in mischiefe, and therefore they must be Separated and Diuided in *Israel*; Heerein the speech of the Prophet is proued true; (q) *The Fathers haue eaten fower Grapes, and the Childrens teeth are fet on edge*: For, for the sinnes of *Simeon* and *Leui* these two tribes or families are punished; and this accordingly came to passe: for *Simeon* had no possession or inheritance by himselfe, but was (r) intermingled with *Iudab* (s) and was constrained afterward by force of Arms to enlarge his bounds; And some are of opinion that the

(q) Ezech.  
18.2.

(r) Ios. 19.  
(s) 1. Chron.

4.



- (*r*) *Tharg. Hierof.* poore(*r*) *Scribes* which were dispersed in *Israel*, came of *Simeon*; howsoever, certain it is, that the tribe of *Simeon* was ignoble, base, and contemptible in comparison of the rest; in somuch as (*u*) *Moses* omitteth it in his blessing: whether it was for this act against the *Sichemites*, or for that *Simeon* was ringleader in the conspiracie against *Ioseph*, for which cause afterwards, (*x*) *Ioseph* of all the rest, pickt him out to be his pledge and prisoner; Or for that *Zimors*, a prince of the tribe of *Simeon* had lately committed vncleannes with the *Madianitish Cosbi*: or else for because *Iudas Iscariot*, that betraide our *SAVIOVR*, was foreseene by *Moses*, to be of the tribe of *Simeon*; I knowe not, neither can it certainly be resolu'd; only thus much may suffice to manifest their baseness; *Moses* neglected them in his blessing. *Leui* also was diuided in *Israel*, for the (*y*) *Leuites* had no certaine inheritance, but only some cities allotted vnto them among the rest of the Tribes, to the number of 48. they went also wa'dring vp & down to gather the *Tythes* of their inheritance.
- I will diuide them in Iacob. &c. Simeon and Leui* onely offended: and yet they are not onely punished, but euen all their posteritie: this seemeth to be extreame rigour in *Iacob*, and iniustice in God, to make the children beare their fathers iniquitie; and yet so it often cometh to passe; For God saith, that he will visite the wickednes of the Fathers vpon the children, to the third & fourth generation; Instance hereof we haue in the dispersed *Leuites* & scattered *Simeonites*; for this speech, & other instances, diuerse heretikes, as the *Marcionites*, the *Valentinians*, and the *Carpocratians* reiect the olde Testament, and affirmed God the Author thereof to be an euill God, because hee would spare the parents that were sinners, and punish the children that were innocents; Besides, God in doing thus, is at contradiction with himselfe. For thus he answereth the prophet *Ezechiel*, (*z*) All soules be mine, like as the soule of the father is mine, so is the soule of the sonne mine also: the soule that sinneth, the same shall dye, and the Sonne shall not beare the iniquitie of the Father; For
- (*z*) *Ezech.* 18.4.

clearing of this difficult point, First, I will shew that God is not contrary to himselfe; and secondly, though he punish one for the fault of another, yet he is not vniust. For the first, (a) God in *Deuteronomie* saith, that he will visite the wickednes of the Fathers vpon the children, to the third & fourth generation: And in *Ezechiel*, hee saith, That the sonne shall not beare the iniquitie of the Father: these speeches seeme to be as contrarie one to the other, as light, and darknes, *Christ* and *Belial*, *God* and *Mammon*: and yet if we obserue this distinction, wee shall easilie reconcile them, *Punishments* are twofold, temporall, & æternall; tẽporall punishmentes haue their end in this life, æternall, are such as appertain to everlasting damnation. Now then in *Deuteronomie*, God speaketh of tẽporall punishments, & in *Ezechiel*, of æternall; in this world, both childrẽ are punished for the sinne of their parẽts, as (b) *Chanaan* was curst by *Noah*, for *Chams* sake, and (b) *Gen. 9. 25* subiects for the faults of their princes, as the *Israelites* that (c) *2. Sam. 24. 15.* died of the plague for *Dauids* sake, & many mẽ for one priuate mās offence, as in the host of the Lord, many perished by the sword, for (d) *Achans* sake, but in the world to come (d) *Iosb. 7. 5.* euery one shall beare his owne burden, & the soule that sinneth, the same shall die: And thus it appeareth, that God is not contrarie to himselfe.

For the second, Though God punish one for the fault of another, yet is hee not vniust. Iustice giueth euery one his due: therefore cõcerning the punishments of this life, as sickness, pouertie, banishment, death, & such like, no man can be said to suffer thẽ vniustly, because there is none perfect; no, not the child which is yet but one day old: wherefore seeing the case so standeth, and that we be all guiltie of sin, we must not complaine, that God dealeth too sharply with vs, if being children, we be punished for the sin of our parẽts, for God can so direct those troubles, as they may be long not onely to his owne glorie, but also to the saluation of the parẽts (e) oftentimes he punisheth the fathers in the children, & the prince in the people: for the punishment of

(a) *Deu. 5. 9*

(b) *Gen. 9. 25*

(c) *2. Sam. 24. 15.*

(d) *Iosb. 7. 5.*

(e) *Chrysost. hom. 29. in Gen. 5.*

of childrē no lesse grieveth their parents, then if chēselen were afflicted, but if so be the childrē be dispersed & scattered for their sake, as the *Simeons* & *Levites* were, or if they suffer death for their sake, as *David*'s child borne in adultery did, yet haue they no iniurie done vnto them, for death is due vnto them also, & otherwise it is certain, that they must die; Now then, if God will vse their death in that sort, to be the punishment of another mans sin, he may do it lawfully. Moreouer, Children bee as it were certaine partes of their parents, and haue somewhat of theirs in the m, therefore it is not vniust if God punish that part of the parents in the children. (f) *Plutarch* being an *Ethiuke*, did consider and vnderstand this equitie in God, and therefore he accuseth the rashnes of such men, who so often as these things doe happen, complaine, that God dealeth cruelly, saying, *The Eye is grieved, & the veine of the Arme is lanced, euen so they, ther did offend, & the sonne is punished, the Prince beheaded himselfe amisse, & the people are afflicted.* And so here *Simeon* and *Levi* commit murther, & their posteritie therefore are dispersed in *Iacob*, and scattered in *Israell*. Seeing then as *Plutarch* saith, in the bodie one member doth suffer for another, it is no absurd thing that the same should happen in the societie of men.

*I will diuide them in Iacob, and scatter them in Israel:* See here the wisdom of God in the punishment of sinne, because *Simeon* and *Levi* were vnited and combined together in the sinne of murther: therefore they must be separated in the Land of *Israel*; It is the custome of God to punish sinnes with contrarieties. The rich and couetous *Nabab* of Mount *Carmel*, that ioyne house to house, and land to land, and which like the (g) *Beare*, that *Daniel* saw in his vision, will not be content with one, but they must haue three ribbes in their mouthes, at length finde it true, that *povertie* is the daughter of *plentie*, euen as *Peace* is the childe of *Warre*; what is more contrarie to *Aboundance* then *Beggerie*? and therefore God out of his wisdom punisheth the auaricie.

(f) *Plut. lib.*  
*de sera. num:*  
*vindicta.*

(g) *Dan. 7. 5.*

ous mindes and vnſatiabie deſires of Rich men, with penury and want, forcing them as *Iob* ſaith, *to ſpew vp the richer which they haue deuoured*: And hereby hee inſtincth vpon them a moſt grieuous paine, becauſe there is no worme like *Want*, no Torment like *Pouertie*, to him that maketh Golde his God, and *Mammon* his Idol, experience proueth this iudgement of God to bee vſuall and ordinarie. How many of the children of *Vſurers*, *Extortioners*, *Fraudulent Merchants*, *Incloſers*, and *Land-rackers*, continue in the eſtate that their Fathers leſte them? Not one of a hundreth; but falles like *Lucifer*, into the bottomles pitte of *Diſtreſſe*, and *Pouertie*. Loe here the finger of God, which maketh the Rich mans golde to bee corrupt, and his garments to bee moath-eaten; puniſhing ſinne with a contrarietie.

The *Lasciuous Chamberer* and *Wanton*, that like a *Spider*, ſpendeth his bodie in weauing the webbe of carnall pleaſure, that lyeth vpon a bed of *Yuorie*, deckt with laces, and hung with *Carpets of Egypt*, & that like *Samſon*, lyeth and ſleepeth vpon his *(h) Dalilahs* knee, at length like the *Prodigall Sonne*, falles into the griping jaws of *Miſerie*, and is forced to crie *Peccani*, when he findes, that his *Seede-time of Mirth*, is turned into a *Harneſt of Mourning*, and his day of reioycing, into a darke night of ſorrowe. This alteration neuer alters; For God puniſheth ſinne with contrarieties. The like may be iuſtified in euery other ſinne, which though like the *(i) Locuſtes*, ſpoken *(i) Apoc. 9. 3. 10.* of by *Iohn*, They haue haire and faces like women, beautiful to looke vpon, and bee pleaſant at the firſt taſte, yet are they tayled like *Scorpions*, and their ſting is *Repentance*. The iſſue of *Pride*, is *Shame* and *Contempt*. For they that are clad in *Scarlet* ſhall embrace the dung, ſaith the Prophet; The reward of *Epicuriſme*, is *Woe*. *(k) for woe to them that riſe vp early to follow drunkenneſſe, continuing vntill night, till the Wine doe inflame them; the ende of Laughing is Mourning,* *(k) Iſay. 5. 11*

H

ning; For, *Woe be to them that laugh, for they shall mourne,*  
saith *CHRIST*; And the end of *Union* in mischiefe, is  
*Division* and *Dispersion*; For so saith *Jacob*, concerning  
*Simeon* and *Levi*, who were brethren in euill, and  
instruments of crueltie in their compacts.

*I will diuide them in Iacob, and scat-  
ter them in Israel.*



THE



# THE FOURTH

## SERMON OF IVDAH.

*Thou Iudah, thy brethren shall praise thee, thine hand shall  
be in the necke of thine enemies, thy Fathers sonnes shall  
bowe downe vnto thee.* Gen. 49.8, 9  
10.11.12.

*Iudah as a Lyons whelp shall thou come vp from the spoyle  
my Sonne, hee shall lie downe, and couch as a Lyon, and  
as a Lyonesse, who shall stirre him vp?*

*The Scepter shall not depart from Iudah, nor a Law-giuer  
from betweene his feete, untill SHILOH come, and the  
people shall be gathered vnto him.*



*I*udah was the fourth sonne of Iacob and  
Leah, & his Name by interpretation, is  
Confession, or praise; for when Leah had  
borne him, shee saide Now will I praise  
the Lord, therefore she called his name Iu-  
dah; shee had giuen thanks before to  
God, for his grace towards her, at the  
birth of Reuben, saying, (a) *The Lord*

*bath looked vpon my Tribulation: And likewise whē she had  
brought forth Simeon and Levi, but now vpon the occasi-  
on of a newe benefite, shee praiseth him againe, and vtte-  
reth the Thankesfulnes of her heart, in naming her childe  
Iudah, which word is deriued of Iudah, to praise; wherein  
she teacheth all men, So to multiplie the praises of God, as God  
doth multiplie and increase his mercies: as the Prophet saith,  
(b) Sing vnto the Lord, a new Song (c) the skirts of the Ephod  
that Aarō wore, were hūg about with Pomgranates & gol-  
den Bels, the Pomgranate nourisheth, & a Bell soundeth.*

(a) Gen. 29  
33.

(b) Isaiah  
42.10.

(c) Exod.  
28.34.



This is the Embleme of thankfulness: when God feedeth vs with his graces, wee must euer sound out his praises: for euery Pome-granate vpon the Ephod there was a bell, and for euery bell there was a pomegranate; So for euery benefite that we receiue, there must bee in our mouthes a newe song of thank-giuing, and then wee may assure our selues, that for euery new song wee shall receiue a new benefite. In all things saith the Apostle, *Let there be giuing of thanks*, in all things wee are beholding vnto God, for our Creation, our Redemption, and our Sanctification; Therefore we must giue praise and glorie to him for all things. The Physitiōs write, that a man hath so many bones in his bodie, as there be dayes in the yeare; Euery iointe then that we looke vpon, may be like the red letter in a Kalender, to put vs in minde that euery day ought to bee a holiday vnto the Lord, wherein the Sacrifice of Thanksgiuing must be offered: as *Thankfulness* is in the nostrills of God like *sweete incense*. So of the contrarie part, *Ingratitude* is vile and loathsome; for this he so often punished and plagued the Israelites, because they forgot him in the Desert, who had done such wonders for their sakes in the land of Ham; The wise man saith, (d) *The hope of an ingratefull person shall vanish like snowe in winter.* And as Socrates saith in Xenophon, the Athenians would not suffer an vngratefull person either to beare rule, or remaine in their Citie; because as the same Author affirmeth (e) *Impudencie is the companion of Ingratitude, which Impudencie conducteth men to all filthinesse*; I can compare such persons as are vnthankfull to God, to nothing so fitlie, as to a certaine Birde, called by Catullus, *Caprimulgus*, which vseth in the Night to sucke the vdders of Goates, and by her unluckie beake to mortifie them, and make the Goates blind; such are all vngratefull persons, that for a benefite receiued from God, requite and recompence him with *obliuion* and neglect; but so did not Leah. For she as a signe of her thankfull heart calleth her sonne *Iudah*, saying, *Now will I praise the Lords.*

*Iacob*

(d) *Wisd.*  
16.29.

(e) *Xenoph.*

*Jacob* hauing in his former speeches, reprobued *Reuben* for incest, and cursed *Symeon* and *Leui* for crueltie, now changeth his phrase, and stile, turning his maledictions into benedictions, when hee speaketh to *Iudah*, (f) *Iudah* had committed incest with his daughter in law *Thamar*, as well as *Reuben* with *Bilha*; and *Iudahs* hand was in the spoyle of the *Sichemites*, as well as *Simeons* and *Leuis*; yet *Jacob* passeth ouer his offences, & maketh no mention of them; the reason is, because of his *Confession* and *Charitie*, for though his sinne with *Thamar* was hainous, yet he confessed it, and no doubt was sorie for it, (g) for he said, *she is more righteous than I, for she hath done this because I gave her not vnto Sela my sonne. So he lay with her no more.* Here he acknowledgeth his vnrighteousnes, which is the first stepp of repentance, and abstaines from the company of *Thamar*, as being sorie for that which was past, which is the second step to Grace, his confession with his contrition, caused *Jacob* to burie his fault in the graue of Oblision. Againe, his *Charitie* and *Compassion* was shewed towards *Ioseph*, who being by his malicious brethren cast into a pitte, there to be starued to death, was saued by the aduise of *Iudah*, who saide vnto his other brethren (b) *Come, and let vs sell him to the Ismaelites,* (b) *Gen. 37. and let not our hand bee vpon him, for hee is our Brother, and our Flesh.* 27, }

Though it was crueltie in *Iudah* to sell *Ioseph*, and make him a bond-slave, yet it is the rather to bee pardoned, because it was done out of pitie and compassion, to auoide a greater mischiefe.

The *Chaldee Paraphrast* in steede of these wordes, *Iudah*, thy Brethren shall praise thee: readerth, *Thou hast confessed, and wast not ashamed.* Now, what it was that *Iudah* confessed, I cannot coniecture, vnlesse it be his sinne with *Thamar*, and the selling of *Ioseph* to the *Ismaelites*, the storie whereof, (it may bee) hee tolde his Father, (i) after his (i) *Gen. 45, }* returne out of *Egipt*, the better to perswade him that *Ioseph* was aliue; and therefore *Jacob* doth not onely not vp- braid.

braid him for his sinnes, but also bestoweth Commendation vpon him as a Blessing.

*Judah thy brethren shall praise thee; or as it is in the brewer, Judah thou shalt be called Iudab, or Praise: the first blessing then that Iacob bestoweth vpon Judah, is Glorie, his tribe must be more glorious then any of the other tribes of Israel; first in regard of the kingdome, secondly in regard of Messias: all Israel shall praise the tribe of Judah, because the two kingly Prophets were of that familie, Dauid and Salomon, and all the world shall honour Judah, because the light of the gentiles, and the glorie of the people of Israel came from the loines of Judah.*

- (k) 2. Cor.<sup>1</sup>  
10. 18.  
(l) 1. Cor. 4.  
(m) Act. 2.  
13.  
(n) 2. Cor.
- (k) Praise is a Blessing, if it be from God, but Praise is dangerous, if it come from men that are not the instruments of God, as Iacob was; the first of these may be called Gods praise, the second the Devils praise. Gods praise is that of which the Apostle speaketh, saying, (l) *When the Lord shall come, then shall every one haue praise of God; this Praise is the godly mans Cordiall, wherewith he is comforted, when the blackmouthed world backebites him, when his good name is impeached, and when the things that hee hath well done, are brought into slander by euill tongues; this was our Sauiours Cordiall when the Iewes called him a friend of publicans and sinners; this was Iohn Baptists Cordiall, when the Iewes said, hee had the diuell; this was Peters Cordiall, when the Iewes mocked him and the rest of the Apostles, and said they (m) are full of new wine, and this was Pauls Cordiall, when the scoffing Athenians tearmed him a Babler; the more righteous a man is, the lesse praise hee is to expect in this world, and therefore the children of God are taught, onely to looke for praise from Christ, and with a noble courage to contemne the praise that commeth from men, which for the most part is counterfaite and vaine; it is not materiall, if the World be euill tongued; if wee can but truly say with Saint Paul, (n) *Our glorie is this, the testimony**

of our conscience: and with Iob, *Loe my witnesse is in the heaven, and my record is on high.* S. Augustine saith, that (p) all mortall men desire to be praised; and no maruell, seeing man is according to the Image of God, and God will haue his praises to be most highly celebrated; but seeing this is thus; a Vertuous man when hee heareth himselfe commended, and praised, must vse a double remedie, lest he be puffed vp with vaine glorie; first let him reioyce on the behalfe of his neighbours, because they be so appointed by God, and inspired by his spirit, as they will praise and allowe of those things, which they shall thinke worthie to be praised, which benefit of God is not common; secondly what praise soeuer is giuen vnto him, let him turne all that vpon God himselfe, who is the author of all good things, taking speciall heed that he be not desirous out of a vaine glorious humour, to be praised of men.

The second kind of praise is the diuels praise, who as he is a liar from the beginning, so is his praise euer fained and adulterate; this is *Flatterie*, the foode of *Follie*, and the *Spurre* of vaine glorie, wherewith when the eare is infected the soule is soone peruered; as it appeared in *Herod*, *Antiochus*, *Philip* the Macedonian, *Alexander* the great, *Dymisius* of Sicilie, *Sylla*, *Crassus*, *Nero* and diuerse others, who by this (q) oylie language, were inspired with arrogancie, selfe-loue, and vaine glorie: it is reported of (r) *Augustus Caesar*, and *Tiberius*, that they were both deadly enemies of flatterers, and contemners of this precious *Balm*; humane praise, insomuch that they would not endure to be called Lords by their owne children; if they were so wise to discouer the vanitie hercofluing in darkenesse, much more ought we that are the children of light to detest this *Sweet payson*: against which this is the most *Soueraigne Antidote*; if thy friend praise thee to thy face, giue no countenance to his wordes, lest of a friend he become a dissembler; and if a common parasite commend thee, reiect and contemne his praises because hee is a flatterer. If this

preseruatiue

(q) *Psal.*

141.5.

(r) *Oros. lib.*

6. hist. cap.

22.

preservative were vsed, *Sathan* would cease to transforme himselfe into an Angell of light, and his *Orators*, who (as *Diogenes* affirmed) are worse then *Crowes*, should in stead of liuing men be compelled to pray vpon carrine, the fittest foode for such rauinous *Harpies*, and greedie fowles.

*Thine hand shalbe vpon the necke of thine enemies.* &c: here *Iacob* prophecieth of the victorie that the children of *Iudab* should haue ouer the *Chanaanites*; and this prophecie was in part presently fulfilled after the death of *Iosiah*,

(s) *Iudg.*  
1.2.

at what time the tribe of (s) *Iudab* by the appointment of God went first vpto fight against the *Chanaanites*, and ouerthrew *Adoni-bezek*, but it was more euidently accomplished, when *Dauid* triumphed ouer them; this is the second *Blessing*, which *Iacob* from the spirit of God bestoweth vpon the posteritie of *Iudab*; namely, *Victorie* ouer their enemies; if *Victorie* in warre be a blessing, then doth it follow, that some kind of warfare is lawfull: and yet the *Anabaptistes* being the *furies* & *plagues* of our time, say absolutely, that it is not lawfull to warre; because our Saviour

(t) *Math.*  
5.39.

(u) *Math.*  
25.52.

(x) *Rom.* 12.

saith (t) *If a man giue thee a blowe on the right cheeke, reach thou vnto him the left, and if a man take away thy coate, giue him thy cloake also:* and in an other place he saith, (u) *he that striketh with the sword shall perish with the sword;* and *S. Paul* saith (x) *Reuenge not your selues my beloved, but giue place vnto wrath;* hereout they conclude, that all kind of *Warre*, whether vnderaken for the auoyding or reuenging of iniurie is vnlawfull; but who seeth not that both our Saviour, and also the *Apostle*, in these alleaged places speake onely against private quarrels and dissentions betwixt man and man; & not against the *Publike* enterprise of warre; which being iustly managed is lawfull; the better therefore that wee may vnderstand what kind of *Warre* God blesteth with victorie, let vs see what *Warre* is; *Warre* is a hostile dissention, whereby through the Princes edict, mischifes are repressed by force of armes, to the end that people may quietly & peaceably

maintaine



maintaine iustice and godlinesse. This definition of warre,  
 sheweth which is *Iust* & which *Uniust*; first it is called a *ho-*  
*stile dissention*, because contrarie vnto War is Peace, for as  
 peace is a kind of *Vnion*; so warre is a kind of *Dissention*; and  
 this word *hostile* is added to make a difference betwixt it,  
 and particular or priuate disagreements, such as are in o-  
 pinion, in the manner of life, or in the will; this kind of  
*Dissention* is by the Hebrewes called *Milchamsh*, because  
 therein many slaughters are committed by the sword; se-  
 condly to make warre iust, there is required the edict and  
 authoritie of the Magistrate, who beareth the sword, with-  
 out whose commaund or consent, it is not lawfull to take  
 Armes; this condemneth all mercenarie soldiers, who by  
 couctoulnesse, as their conductor are drawn out of their  
 native soile to follow and fight vnder forreyne ensignes,  
 these are not true soldiers, but like *Barrabas*, thieues and  
 murderers, because their actions are not truly authorized:  
 thirdly in a iust war there must be a repressio of mischief  
 by force of armes; in this clause of the definition, is set  
 down the true cause of war, which is to punish offendours,  
 such was the war of the ten tribes against (y) *Beniamin* for (y) *Iud. 20.*  
 offering violence to the *Leuites* wife; lastly the end of a iust  
 war is, that the people may quietly maintaine iustice and godli-  
 nes, according to that of (a) *Saint Austin*, All things are quiet (a) *Aug. in*  
 when warres be made, for warres are not made for pleasure, nor *Ios. quest.*  
 upon a greedie desire of getting, nor upon crueltie, but for a de- 10:  
 fire of peace that good men may bee advanced, and euill men re-  
 strained; that Warre, wherein these conditions or circum-  
 stances are obserued, is without all controuersie most law-  
 full, and where the sword is thus drawn, it is euer at the  
 last victorious: I might produce many testimonies out of  
 the Scriptures to conuince the *Anabaptistes*; but this is suf-  
 ficient; if it be a *Blessing* out of the mouth of *Iacob* for *Iu-*  
*dah* to lay his hand in the neck of his enemies, then cer-  
 tainly Warre is lawfull; (b) flight in war is one of the ar- (b) *2. Sam.*  
 rows of Gods vengeance: as appeareth by the wordes of 24. 13.  
 Gad the Seer vnto king *Dauid* after he had numbred the



(c) *Dent.*  
31, 6.

people, and *Famine* & the *Pestilence* be the other two, with which three God vseth to chastice and punish the sins of the people: of the contrary part (c) *Victorie in battell, Plenty and health*, are Gods great blessings, wherewith he endoweth such as serue him in truth & sincerity, the first of these is *Judahs* portion, for according to the *Chalde paraphrase*, *Jacob* prophecieth that his hand shall preuaile against his enemies, they shall be disperst & ouerthrowne, and shall come in submission sort to begge and intreate for peace.

(d) *Ind.* 1. 2.

Thy fathers *Jonnes* shall bowe downe vnto thee, &c. Here *Reubens* royall prerogatiue is giuen vnto *Judah*, for hee ordained Lord and King of all his brethren, this was not presently accomplished for *Ioseph*; for the time present had the temporal honor, but his authoritie took beginning in his posteritie; euē at that time, whē after the death of *Ioseph*, the (d) *Tribe of Judah* was appointed to be as the Capitaine to the rest; and it grew to eminencie, when *Saul* was cast off, and *Dauid* annointed in his place, and though the ten tribes did reuolt from *Judah*, yet the right of the kingdom remained with *Judah* still, and it continued, notwithstanding it was often by *Israel* impugned, when the other was vtterly dissolued. As it is a great happinesse, and a blessing that commeth from the Lord, in this world to be seated in the throne of honour and soueraignrie by the speciall ordinance and appointment of God, as *Judah* was, for he that is thus installed, is a *God vpon earth*; so contrariwise to bee aduanced by *Sathan* vnto power and dignitie, which often falleth out by the permission of God, is a miserable, and an accursed preferment, because as the *Psalmist* saith *Such haue no vnderstanding, but are compared vnto the beasts that perissh*; of such Kings the Prophet *Hoseah* thus saith: (e) *they haue set up a King, but not by me: they haue made Princes, and I knew it not*; there is as great difference betwixt one of Gods Kings and Princes, and betwixt the *Diuels* Princes, and his Kings, (f) as betwixt the *fat Olive*, and the *pricke Brier* in *Ioahams* parable: & yet as the *Apostle* saith, *All power is from God*; but the power of good Princes and

(e) *Hos.* 8. 4.

(f) *Ind.* 7.

Potentates is by speciall ordination, and the soueraigntie of tyrants by permission, the first are sent & annointed by God for the good of the people, & for the comfort of the realmes, wherein they raigne, but the other as scourges for to punish the sins of those countries, wherein they tyrannize; of such we may say, as it was said of Boniface the eight, they enter in like foxes, rule like Lyons, and lye like dogges; and yet though they be wicked, the people are bound to bowe their neckes unto them, because S. Paul saith (g) *Let every soule be subiect* (g) *Rom. 13* to the higher powers, for howsoever they be good or euill, 1. their soueraigntie either *actiuelly* or *passiuelly* is deriued frō God, by whom Kings doe raigne, and this power of God thus communicated, is in them absolute and independant. *Indah* as a *Lions whelp*, shall soon come up from the spoile of my foene, he shall lie downe, and couch as a *Lion*, and as a *Lionesse*, who shall stir him up? In these words *Iacob* prophcieth of the Iewes; that they should be a nation *Couragious* & *fearlesse*, their *Courage* is manifested, in that they be compared vnto a *Lions whelp* coming from the spoile, and their *fearlesse*, in that they shall lie down as a *Lion*, and as a *Lionesse*, & none shall stirre them up.

First he is compared to the *Lions whelp*, or a yong *Lion*, in respect of courage, for the *Lions whelp* is euer more bold and ventrous then the old *Lion*, either because hee hath had no trial of the strength of other beasts, or for that he hath stronger teeth; or else for that he is more greedie of his pray; such a one was *Indah*, for as the *Rabbines* write, he was the most generous & valiant of al his brethren, and such like was his familie, the *Tribe of Indah*, a most warlike, and a most valiant nation; as it may appeare by their wars against the *Chanaanites*, (h) recorded in the booke of the *Judges*, and since the comming of *Christ*, against the *Romanes* mentioned by *Iosephus*. (b) *Ind. x.*  
*Ioseph. lib.*  
*de bell. Ind.*

Secondly he is likened to a *Lion* & a *Lionesse* Couchant or lying down; other beasts hauing killed their pray, betake themselves to flight, being caried away with a natural feare, but the *Lion* & *Lionesse* lye downe as being not affraid of any

reuenge, or if they goe, it is with such an vndaunted man-  
 tie, as declareth them to be voide of feare, whereupon  
 (i) *Salomon* saith, (i) *The Lion is strong among beastes, and turneth*  
*not at the sight of any.* Iacob then comparing *Judah* and his  
 tribe to a *Lion* and a *Lyoneffe Couchant*, intimateth that all  
 the *Gentiles* should bee affraide of the *Iewes*, but they  
 should stand in feare of none; this was fulfilled in *Dauid*  
 and his sonne *Salomon*; *Dauid* was this *Lions* whelp, who  
 conquered the *Philistines*, *Moabites*, *Ammonites*, *Idumaeans*,  
 and the *Syrians*, euen to *Euphrates*; and *Salomon* was the old  
*Lion*, for in his raigne peace flourished, and there was no  
 kingdome that durst prouoke him to battell. This *Lion*-  
 like courage in *Judah* and his posteritie, was no inherent  
 qualitie, but a mere gift of God; as the *Psalmist* confesseth,  
 laying (k). *Blessed bee the Lord my strength which teacheth*  
*my hands to fight, and my fingers to battell;* it is God alone that  
 maketh the (l) *Righteous man* as bold as a *Lion*. & the wicked to  
 flee when none pursueth. God promised the people of *Israel*  
 that one of the should chase a thousand; & ten, ten thousand, this  
 seemeth impossible to flesh and blood, yet such is the  
 power of the almighty, that he can with the (m) sound of  
 trumpets, and the noise of broken pitchers overthrowe  
 the whole hoste of the *Midianites*, and with (n) a stone out  
 of a sling dash out the braines of the mightie giant *Goliath*,  
 and this hee doth by strengthening weakenesse, and by  
 weakening strength, thus hee dealt with the *Edomites*, and  
 the inhabitants of *Palestina*, as *Moses* singeth (o) *the dukes*  
*of Edom shall bee amazed, and trembling shall come vpon the*  
*great men of Moab, all the inhabitants of Chanaan shall bee*  
*faint-hearted;* it had not beene possible that the *Israelites*,  
 being but a handfull in comparison of the *Chanaanites*  
 and their confederates, should ever haue obtained such  
 worthe victories, but that God did strike their strong o-  
 nemies with feare, and strengthened them from aboue  
 with *Lion-like* courage: (p) *for they inherited not the land*  
*(saith Dauid) by their owne sword, neither did their owne arm*

(i) *Pron.* 30.  
30.

(k) *Psalm.*  
144.

(l) *Pro.* 28.1.

(m) *Iud.* 7.  
22.

(n) *1. Sam.*  
17.50.

(o) *Exod.* 15  
15.

*Psal.* 44.3.

*saith*

save them, but thy right hand, and thine arme, and the light of thy countenance, because thou diddest favour them.

The Scepter shall not depart from *Iudah*, nor a lawgiuer from betweene his feete, untill *Shiloh* come, and the people shall be gathered unto him, &c. These wordes containe the continuance of the kingdome in *Iudahs* line; for saith *Iacob*, the Scepter, or the Royall Rod, or the Prince shall not depart from the house of *Iudah*, or faile in his posteritie, nor a Iudge or Lawgiuer from betweene his feete or comming from his loines, till *Shiloh* or the *Messiah* come; the greatest intricacie in this speech of *Iacob* lieth in the word *Shiloh*, which some deriue of *Shalah*, which is to bee peaceable, others of *Shalach* to send; some read *Shil-oh* deuinding the word, which signifieth which to him, supplying are due or laid up, but it is most liketo come of *Shil*, which is a Sonne, and then *Shiloh* is by interpretation his Sonne, howsoeuer whether by *Shiloh* be vnderstood peaceable, or which to him is laid up, or his Sonne, certaine it is that euery one of these may iustly be applied to Christ, for he is the Prince of peace, hee was laid up in the promise of God, in the predictions of the Prophets, in figures, in signes, and in all the Iewish ceremonies, and he is the only begotten sonne of God, till whose comming, *Iacob* prophesies that the Scepter shal abide in the tribe of *Iudah*, but afterward, the poeple shall bee gathered or bee obedient vnto him; Christ then by the prophecie of *Iacob*, is made the end and period of the Iewish state, and vntil his Incarnation, God by the mouth of this holy patriarch promisseth, that the Scepter shall not depart from *Iudah*, nor a lawgiuer from betweene his feete.

Concerning the accomplishment of this prophecie, and the true meaning of the words, there bee two questions propounded; the first is by Iewes, who denie this prophecie of the comming of *Messiah* to be fulfilled, and the second, by Christians, who demaund how this prophecie of *Iudah* was accomplished?

For the first; when the Iewes since the comming of Christ,

Christ, haue bin vrged with this text of Scripture, to proue that the *Messiah* is already come, they cauilt, and say that by the word *Shebeth*, which signifieth a *Scepter*, or a *Rod*, is onely vnderstood that *Affliction*, which the Iewes should endure till *Messiah*; indeede it cannot bee denied, but that *Shebeth*, or a *Rod*, betokeneth *Tribulation* & *oppression*, for so it is taken in the second psalme, where *David* saith (9) *Thou shalt bruise them with a rod of Iron, & break them in peeces like a potters vessell*; yet it cannot beare that meaning in this place, for the wordes following. *Nor a Law-giuer from betweene his secte*, doe shewe that it is here taken for a *Scepter*, rather then the rod of *Affliction*.

Secondly, some of the *Rabbins* read the words thus. *The Scepter shall not depart from Iudah after that Messiah is come*, for he (say they) shall restore the kingdome of *Iudah*, then they imagine and dreame that *Christ* shall bee a *Temporal Monarch*, but this doth flatly repugne, both the meaning of *Iacob*, & the letter of the *Text*, which cannot beare any such interpretation.

Thirdly, *Rabbi Salomon* granteth that according to this prophetic, the *Scepter* shall continue in the tribe of *Iudah*, till *Messiah* come, but yet he denieth that *Messiah* is come, because, as yet in those Regions which lie about *Media*, *Affiria*, *Babylon*, and mount *Caucasus*, the Iewes haue regiments and principalities; but this is most ridiculous, for it is notoriously euident to all the world, that they haue no commonwealth in *Chanaan*, the *Land of promise*, of which place onely *Iacob* spake; & if they haue any regimēt in the prouinces about *Media*, *Affiria*, *Babylon*, & mount *Caucasus*, it is not absolute; for they are tributaries and subiects to other Kings, as to the *Persian*, the *Great Turk* & others.

Fourthly, some hebrewes take *Shiloh* for the proper name of that citie where the *Arke* of God continued a long time, whereupon they make this exposition, *The Scepter shall not depart from Iudah, till Shiloh come*: that is to say, till *Saul* be anointed King in *Shiloh*, and till *Hieroboam* be made King ouer *Israel*; in this short glosse, there be many

errors; first neither *Saul*, nor *Hieroboam* were created kings in *Shiloh*, but (r) the one in *Nizpeh*, (s) the other in *Sichem*; (r) 1. Sam. secondly, it is absurde to affirme that the Scepter was taken 10. 17. from *Judah*, and given to *Saul*, before *Judah* had any régall (s) 1. Reg. authoritie, for it is most cleare, that while *Israel* was ruled 12. 25. by Iudges, most of them were of other Tribes; *Judahs* authoritie ouer his brethren began to be absolute onely in *David* & his posteritie; & as for *Hieroboam*, though the (r) (s) 1. Reg. 12 Ten Tribes called him vnto the assemblie, and made him 20. King ouer al *Israel*, yet the Tribes of *Judah* & *Beniamin* followed the house of *David*; in which family the Scepter continued till the comming of *Shiloh*; thirdly, *Shiloh* the citie in the time of K. *Saul* was forsaken and became desolate; the comming of *Shiloh* then is improperly taken for the Ruine and desolation thereof.

Fifely, some by *Shiloh* vnderstand *Nabuchadnezzar* the King of the *Chaldeans*, who was sent by God to punish the finnes of the Iewes, as it is recorded in the prophecies of *Hieremias* & *Ezechiel*; therefore say they, this is *Iacobs* meaning. The Scepter shall not depart from *Judah* till *Nabuchadnezzar* come, he shall bereaue *Judah* of the crowne, as it came to passe in (v) K. *Zedekiah*, who hauing his eyes put out, was 25. bound, and caried away captiue to *Babylon*; after whom say *Cyril. Alex.* they, noe of *Dauids* posterity raigned ouer the Iewes, this *lib. 8. cont.* was also the opinion of *Iulian* the *Apostata*, as *Cyrill* saith. *Iul.* Here we may see the obstinacie of the Iewish nation, who rather thē they wil acknowledge the *Messiah* to be come, will wrest the Scriptures against all reason; that by *Shiloh* cannot be meant *Nabuchadnezzar*, the wordes following are a pregnant prooffe, which are these, 'and the people shall be gathered vnto him; or according to S. *Hieroms* translation, He shall be the expectation of the Gentiles; now this cannot be applied to *Nabuchadnezzar*, for all nations were so farre from *Desiring* or expelling him, as they accounted him a most deadly enemy, and a bloodie Tyrant, reioycing ouer him, when hee was fallen into miserie, (x) *Isa. 14.* saying (r) how art thou fallen from HE AVEN ò *Lucifer.* 12.

Againe



Againe whereas they affirme that after the Captiuitie of *Zedekiah*, none of the tribe of *Judah*, or linage of *David* swaide the Iewish Scepter; I answere, that it is a meere vnttruth; for in the time of the Captiuitie, the Iewes that remained for seauentie yeares were permitted to choose themselves a Gouvernour of the house of *Judah*, whom they called (y) *Reschgaluta*: and after their deliuerie (a) *Zerubabel*, the son of *Selathiel* was the prince of *Judah*, and a capitaine and lawgiuer to the people.

(y) *Thalmud*  
in tract.

*Sanh-ca, Di-*

*nei, manmo-*  
*noth.*

(a) *Ezr. 2. 2.*

*Agg. 1. 1.*

Lastly, some of them say, that this promise of the continuance of the regall authoritie in *Judah* vntill the *Messiah* came, was onely conditionall, if their sinnes did not deserue otherwise; but no such condition can be gathered out of the words of *Jacob*, for he speaketh absolutely, that the Scepter shall not depart from *Judah*, till *Shiloh* come; furthermore though God sometimes make both conditionall promises and Coniurations, yet it is obserued that the promises concerning the *Messiah* are euer absolute, as that he should come of the seed of *Abraham*, and of the roote or stock of *David*, and that he should be born of a Virgin, and that till the coming of him, who is the true *Shiloh*, The scepter should not depart from *Judah*, nor a lawgiuer from betweene his feete.

Concerning the second question, it ariseth amongst vs that bee Christians, who are much troubled about the accomplishment of this Prophecie; namely, how, and when it tooke place.

The *Israelites* had foure kinde of gouernements: the first by *Moses* and *Ioshuah*, who were Captaines, and this continued threescore and six yeares, for *Moses* ruled them fortie yeares, and *Ioshuah* twentie six; the second was by *Iudges*, from *Othaniell* vnto *Samuel*, for the space of three hundreth and thirtie yeares; the third by Kings till the captiuitie, to wit, from *Saul* to *Zedekiah*, five hundreth and thirteene yeares; & the fourth by Priests, that were as Kings vntill *Herod*, five hundreth and twentie yeares, now these

these alterations of the State of *Israel* being considered, wherein wee finde, that vnlesse it were onely vnder the kings, the government was least of all exercised by the Tribe of *Judah*; I would know how this can be iustified, that *The Scepter did not depart from Judah till Messiah came?*

*Eusebius* is of opinion, that by these words of *Jacob*, *Euseb. lib. 8. The Scepter is not strictly and necessarily tyed to the Tribe of Judah*, till the coming of *Messiah*, but onely a Principallitie in respect of the other Tribes; which might be, though the other Tribes had sometimes the regall authoritie; but this is not probable, for the word *Scepter*, or as it is in the *hebrew*, *The regall Rod*; or as the *Septuagint* readeth it, a *Prince*, doeth manifestly note a supreme power & soveraigntie; now how could *Judah* haue the principallitie, or be accounted the chiefest Tribe, when another had the imperall authoritie; seeing then that till the time of *Dauid*, the *Scepter* was neuer in *Judah*, but onely when *Othniel*, and *Ibza* did Iudge *Israel*; how can the prophecie of *Jacob* be fulfilled? this exposition of *Eusebius* then doth no whit at all cleare this point in controuersie; wherefore I thinke with *Pererius*, that the meaning of *Jacob* is this, *When the tribe of Judah shall be absolutely possessed of the Scepter, it shall keepe it continually till Shiloh come*; there was a beginning of *Judahs* principallitie, when after the death of *Iosuah*, his Tribe was appointed by God to be as a Captaine to the rest; and likewise in the government of *Othniel* and *Ibza*, but when *Dauid* was annointed and installed, then was the *Scepter* confirmed in him, and entailed as it were to his posteritie; wherein it continued without any interruption, till *Zedekiah* was carried away captiue to *Babylon*; but afterwards, how it remained vntill the coming of *Christ* in the familie of *Judah*, is the greatest matter in question.

As I said before, all those seuentie yeares, wherein the *Iewes* were captiues in *Babylon*; those that were left behind

hind by *Nabuzar-adan* to dresse the vines, and to till the land, had evermore license to choose themselves a gouernour of the house of *Iudah*, whom they called *Resh-galuta*; and after their returne from *Babylon*, *Zerubabel* of the same Tribe was their capitaine, and others after him, vntill we come downe to the *Machabees*, who were both *Captaines* and *Priests*, for that they were as *Rabbi Kimhi* holdeth, by the mothers side of the Tribe of *Iudah*, and by the fathers side of the Tribe of *Leui*; and from these men downe to *Hircanus* and *Aristobulus* whom *Herod* slewe, there continued still the same line as *Iosephus* declareth; *S. Cyrill* is of opinion, that the posteritie of *Zerubabel* held the Scepter, and exercised princely authoritie till *Herod*, but *Iosephus* that writ the historie of that Nation, auoucheth the contrarie, affirming, that the chiefe gouernment was in the *Machabees* and their line, who were of *Leui*, and that *Aristobulus* the sonne of *Hircanus*, the sonne of *Simon* was the first *Leuite* that wore a crowne; in whose race it continued till the raigne of *Herod*; if then the *Leuites* swaied the Scepter, did not the Scepter, (contrarie to *Jacob*'s prophetic and promise) depart from *Iudah*? It is answered that the Scepter was not taken away from *Iudah*, though the *Leuites* held it; because they that were both *Priests* and *Princes*, were by the mothers side of the Tribe of *Iudah*; this answer is not sufficient for (b) though *Iehoia* the Priest married *Iehothabeath*, sister to *Ahaziah* the king of *Iudah*, yet it is vncertaine whether the high *Priests* did alwaies take their wiues out of the Tribe of *Iudah*, nay it is more probable that they did not; and though they did, yet could they not be said to be of the Tribe of *Iudah*, because the Tribes were counted by the fathers side not the mothers: Because this solution hath beene deemed insufficient to take away all scruple and doubt; Therefore others vnderstand this prophetic of the seauentie *Elders*, called (c) *Sanhedrim*, which were elected out of *Iudah*, to whom the cognisance

*Rab. Cimhi.*  
*com. in agg.*  
*Ioseph. lib.*  
13. & 14.  
*antiqu.*  
*Cyrill. lib. 8.*  
*cont. Julian.*  
*apostat.*

(b) 2. Chr.  
22. 11.

(c) *Galatin.*  
*lib. 1. de ar-*  
*canis fidei.*

of the weightiest causes, and establishing of lawes, appertained, who were of such supreme authoritie, that they cited *Herod*, who hardly escaped the sentence of death for his contumacie; these *Sanhedrim* continued vntill *Herod*, who not long before CHRIST'S birth rooted them all out. I will not deny, but that there was in those times, such a *Sanhedrim*, or Councell of Elders, resembling those (d) seuentie auncientes appointed by *Moses* from G O D, to bee assistantes vnto him in the gouernment of *Israel*, yet it is vncertaine whether they were elected out of *Iudab* or no; and though that should appeare, yet they were but Counsellours of State, the Regall Scepter was not in *Iudab*, as here *Iacob* prophecieth, but in *Leui*, of who were the high Priests & Kings after the Captiuitie: to leaue then al ambiguities; this seemeth to be our surest refuge; by *Iudab* not to mean particularly the tribe of *Iudab*, but the whole nation of the Iewes, both because, although there were of the Tribes of *Leui* & *Beniamin* among the, yet the whole comonwealth had the name of *Iudab*, & also the kingdome was in this lot, tribe, and territorie that appertained to *Iudab*, though it might be vsurped by some, which were not of the tribe of *Iudab* really; and in this sense it is true, that the Iewes had alwaies a king, and a gouernour of their owne nation, vntill (e) *Herod* an *Idumiean*, who had married *Mariamnes* the daughter of *Hyrcanus*, by the speciall helpe and fauour of *Antonie*, who ruled together with *Octanius*, obtained to be created king of *Iurie*, without any title or interest in the world; in the thirtieth yeare of whose raigne, *Shiah* or the *Messiah* was borne.

He shall bind his asse foale vnto the vine, and his asses cole vnto the best vine, he shall wash his garment in wine, and his cloke in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk.

*Onkelos*, and *Rabbi Salomon* doe thinke, that this speech doth indeed demonstrate the fertilitie or fruitfulnessse

(d) Numb.  
11.16.

(e) Ioseph.  
lib. 14. ant.  
quit. cap. 2.

of *Iudea*; but yet they affirme, that these words are not to be taken properly, but figuratiuely; and therefore whereas *Iacob* saith first, *hee shall bind his asse foale vnto the vine*, &c: herein say they, *Iacob* prophesyeth, that both old and young men in the *Tribe of Iudah*; shalbe iust and righteous, euer cleauing to the doctrine and the law of God; thus they make the *foale* to signifie a *Sonne*; the asse a parent; and the *Vine* the lawe: Secondly, by the washing of the garments in wine, and the cloake in the blood of grapes; they say is signified the Rich and costly apparel of scarlet colour, which the Princes of *Iudah* should wear; and lastly, by the Eyes red with wine, and the teeth white with milke, they vnderstand, the wine presses of *Iudah*, and the hilles and fields full of sheepe and corne; this is a strained exposition, and altogether disagreeing from *Iacob*s intention; wherefore the meaning is no more but this: *Iacob* thus speaketh onley to declare the fruitfulness of that Region in the land of *Chanaan*, where the posteritie of *Iudah*, should dwell, and this is expressed by three Arguments: First, that therein should growe so great vines, and so laden with grapes, that an *Ass* might bee bound vnto one of them, and haue his full burthen of the grapes thereof; Secondlie, that there should bee such abundance of wine, that it would bee sufficient for them to drinke plentifully, and also (if they would) even to wash their Cloathes therewith. And thirdlie, that it should be excellent wine, such as maketh the eyes of them that drinke it red, and that there should bee such store of good Pastures in *Iudah*s portion, that they might eat milke in great abundance. Thus doth *Iacob* prophesie sixe things of *Iudah*; First, praise or glorie, for his brethren shall praise him: Secondly, victorie ouer his enemies, for his Hand shall be in the necke of his enemies; Thirdly, principallie, for his Fathers sonnes shall bow downe vnto him. Fourthlie, Courage, for as a Lyons-whelp he shall come from the foyles, and like the Lyon and the Lyonnesse, he shall couch or lie downe,

and none shall stirre him up. *Fiselic, Continuance of his Kingdome; for the Scepter shall not depart from him till the coming of CHRIST; And lastly, outward plentie or prosperitie, for hee shall binde his Asse-foale vnto the vine, and his Asse Colte vnto the best vine, hee shall wash his garment in wine, and his Cloake in the blood of Grapes, his eyes shall be red with wine, and his teeth white with milke.*

The particulars of this Prophecie were temporally fulfilled in *Iudahs* posteritie, but Spirituallie in *Christ*, who came of the Tribe of *Iudah*, and of the house of *Dauid*.

First, as *Iudah* was Praised by his Brethren; So is *CHRIST*, of whom *Iudah* was a Type, honoured, and euer praised by the Elect, as well Angels as men, who bee the Brethren of *Christ*, through the grace of Adeptio[n]; so saith *S. Iohn*, (f) *The foure Beasts, and the foure and twentie Elders* (f) *Apō. 5. 8.* *fell downe before the Lamb, hauing euery one Harps, and golden vials full of Odours, which are the prayers of the Saintes: By these Cherubims, & these Elders, are meant all the Saints, both of the Old and the new-Testament, which offer vnto CHRIST the Sacrifice of Praise and Thankes-giving.*

Now the reason why our SAVIOUR by the Adopted children of God is praised, is, because (g) *Hee was killed, and Redeemed them to God by his blood, out of euery Kindred, and Tongue, and People, and Nation, and made them vnto God Kings and Priests.*

If then wee be the Brethren of *CHRIST*, wee must imitate the Angels and Saints in heauen; by hauing his Praise euer in our mouthes; our Harpe must be *Thankes-giving*, our Vials full of Odours, *Deuout prayers*: and the Song that wee sing this, *O my God and King, I will extoll thee, and will blesse thy name for euer, I will blesse thee daily, and praise thy name for euer. Great is the Lord, and most worthy to be praised, and his greatnesse is incomprehensible. Whosoeuer is such a Musitian, is surely Christs brother, for as Faith is shewed out of workes, so is this Spirituall Brotherhood tried by Praise.*



They are not then the Adopted children of God, nor the Brethren of *Christ*, that in stead of praying him with their lips, scoffe at him, mocke him, spit vpon him, buffet him, and blaspheme him, as the Iewes did: by taking his name in vaine, by execrable cursing, and by damnable sweating; oh no such black mouthed persons be the children of darkenesse, and the Brethren of *Belial*, as among the (i) *Ten lepers*, that our *Sauour* cleansed, one alone was found to be thankfull, the other nine went away, and neuer returned to requite him with praise; so in the world for which *Christ* dyed, there can scarcely be found one of a thousand, that doth truly honour and praise his Redeemer, and if there be anie, the proportion of their number, is but as *One to Nine*; For Reformation then of this vice of Blasphemie & Swearing, wherby as *S. Chrysostome* saith, *Christ* is continually crucified againe, it were to be wished that that Lawe made by *Ludowicus Pius* the king of *France*, were vniuersally established: namely, *That whosoever sweareth vainely, should bee burned in the mouth with a hote iron. Sed procul ite profani*; I will leaue them; and returne to the Brethren of *CHRIST*, of which number, whosoever desires to bee, let him but looke vpon the Picture of the three *Graces*, as *Pausanias* relateth it, and it wil be an excellent patterne for him. Amongst the people of *Eli*, thus saith he were the *Graces* engrauē; one of them, in her hād held a *Rose*, the other a *Myrtle tree*, and the third a *Die*.

*Pausan. in  
Eli.*

These *Graces* being in number three, may fitly expresse that *Praise* and *Thankesfulnesse*, which from the *Creator* is ducto the *Creator*, namely, (k) the *Holie, Holie, Holie, Lord GOD of Sabaoth*. The *Rose* which is a sweete flower, signifieth the *Grace & mercie* of *Christ* towards mankind, who as *Dauid* saith, is a sweet & mercifull Lord, & whose cōsolation is aboue all his wondrous works: in regard whereof, he saith of himselfe (l) *I am the Rose of the field*; this *Rose*, the Brethren of *Christ* must euer hold in their hands; that is to say, they must euer acknowledge his fauours, & be mindfull of his benefites.

(i) *Luc. 17.*  
12.

(k) *Isai. 6.3.*

(l) *Cant. 2.1.*

benefites. Secondly, the *Myrtle*, though it bee but a little plant, yet it bringeth forth store of berries; So must the *Brethren of Christ*, for every kindnes receiued, bring forth *Clusters of Praise and Thanksgiving*. Thirdly, the *Die* is the emblem of *Chance*, and this may put vs in minde still to praise our *Messiah*, howsoeuer the world runne, whether with vs or against vs.

Secondly, as *Iudahs hand* was in the necke of his enemies: So *Christ* hath gotten the victorie ouer his *Aduersaries*, *Sathan* and the world, as the *Psalmist* saith, (m) *The Lord said* (m) *Psal. 110*  
*unto my Lord, sit thou on my right hand, untill I make thine enemies thy foot-stoole; The Lord shall send the rod of thy power out of Zion, be thou ruler in the middelt of thine enemies.* This *Triumph* of our *Sauour*, was shadowed or figured in the dreame of *Nabuchadnezzar*, by (n) *The great glorious Image, whose* (n) *Dan. 2.*  
*Head was of fine golde, whose Brest, and Armes of silver, whose Bellie and Thighes of brasse, and whose Feete were part of Iron, and part of Clay, which Image was broken all in peeces, by a Stone, cut without Handes; This Image resembles the foure Monarchies: The Golden head, is for the Chaldean: The Silver Brest and Armes, for the Persian: The Brazen Bellie, and Thighes, for the Macedonian; And the Feete, part yron, and part Claye, for the Roman Monarchie; All these were destroyed and broken by this Stone cut without handes; namely, our victorious SAVIOUR, whose Kingdome shall neuer be destroyed, but stand for ever.*

The like is exprest by *S. Iohn*, saying, (o) *And I sawe* (o) *Apo. 19.*  
*heauen open, and behold a white horse, and hee that sat vpon him was called Faithfull and True, and he indgeth, and fighteth righteously, and his Eyes were as a flame of fire, and on his Head were many Crownes, and hee had a Name written, that no man knewe but himselfe, and hee was clothed in a Garment dipt in bloud, and his name is called the Word of GOD, and the warriors which were in Heauen followed him vpon white horses, clothed with fine linnen, white and pure: and out of his mouth went a sharpe sworde, that with it he should smite the Heathen, for hee shall rule them with a rod of iron: for hee it is that treadeth the*  
*Winepresse*

(5) *Iofuah,*  
5. 14.

*Wine-prette of the fierceneffe and wrath of Almighty GOD.*  
 Thefe words doe moft liuely fet forth the glorious victorie that Chrift hath ouer all his enemies: Hee is the (p) *Captaine of the Lords Hoft*; that quickly foyleth, and in the twinkling of an eye putteth to flight all his Aduerfaries; and therefore he is faid to *Ride vpon a white horfe*: Henceuer fighteth but vpon a iuft quarrell, for the defence of *Truth*, and therefore hee is called *Faithfull and True*: It is long before hee ftrike, but when he comes, he is as a *Giant*, ready to runne his courfe, fierce and terrible. And therefore his Eyes are faid to be like a flame of fire; when he maketh warre, hee euer *vanquifheth*; and therefore as token of *Triumph*, vpon his Head he weareth many Crownes: It is bootleffe for anie to withftand his power, for hee is Omnipotent: and therefore he hath a Name, and this is *THE WORD OF GOD*; the myfterie whereof none perfectly knoweth but himfelfe, who is *Light of Light*, and *very God of very God*; As hee is mercifull to spare the liues of fuch as yeelde, and Repent, fo is hee moft feuer againft fuch as be obftinate and impenitent, and this is fignified by his *Garment dypt in blood*; And likewise the *Psalmift* faith: he *shall wafh his footeftepes in the blood of his enemies*, though he neede not the affiftance or aide of any, becaufe he is moft ftrong and mightie; yet becaufe the *Righteous*, for whole caufe he fighteth, fhall be auenged of their enemies, and be partakers of his glorie, they alfo are faide to followe him vpon white horfes; and being his souldiers, their armour is *linnen white and pure*: pure Innocencie, and white Patience. The enemies whom hee finiteth with the *foarpe fword of his Iuftice*, and whom he ruleth with the *Iron rod of* his power, be the heathen, that is to fay, all *Vnbeleeners or Infidels*; fo then (9) he that *fhall beleene and be baptifed*, *fhall be faued*, but he that *will not beleene*, *fhall be dāned*; laftly, though the children of God fuffer much violence in this world, yet muft they beare it with patience, and referre their reuengeto Chrift, for it is he alone, that treadeth the wineprette

(9) *Mar. 16.*  
15.

of the best reenes and wrath of Almighty God: and it is onely hee, That layeth his hand vpon the necke of his enemies.

Thirdlie, as Iudah was the Soueraigne of all his Brethren, for his father: sonnes bowed downe vnto him; So our Saviour CHRIST IESVS is a King. (r) for he sitteth (r) *Isai. 9. 7.* vpon the throne of David, & vpon his Kingdome, to order it, & to subdue it: But with iudgement, & with iustice: Hee is a King, but his Kingdome is not of this world: & therefore none bow downe vnto him, or worship him out of zeale and loue, but onely his Fathers Sonnes, namely, the Elect, who are the adopted children of GOD the Father. (f) Hee humbled (f) *Philip. 2.* himselfe, saith Saint Paule, and became obedient vnto death, *8. 9. 10.* euen the death of the Crosse; wherefore GOD hath also highly exalted him, and given him a Name, aboue euery Name: That at the Name of IESVS, should euery knee bowe, both of things in heauen, and things in earth, and things vnder the earth.

According to this edict and statute of Almighty God, the Angels and Sainctes in heauen doe worship and adore him: Also the Chosen vessels that liue vpon the earth, doe in all humilitie, honour and reuerence him: and vnder the earth, euen Sathan himselfe, and the spirites of darknesse, though not voluntarilie, yet compulsiuclie: doe bow downe their neckes, and kneele downe before him, (r) *Mark. 16. 24.* acknowledging him to be The holie one of God.

Melchisedech was a King, and a Priest. David was a King and a Prophet; and Salomon, a King and a Preacher: But CHRIST IESVS was both a Preacher, a Prophet, a Priest, and a King; and therefore, if euerie one of them in regard of their Office, deserued honour, his due is treble Honour.

Wee must therefore bowe downe our neckes vnto him, because hee is a King and a Priest; wee must bowe our hearts; because hee is a King and a Prophet; and we must bow our knees, because he is a King & a Preacher, offering vnto him, like the Wise-men of the East, Golde, Myrrhe, and Frankincense: That is to say, whatsoever we

(u) *Mark*  
11.

take pleasure or delight in, to do him or his seruants seruice; our goods with *Zachens* wee must diuide amongst the poore; with our garments like *Lydia* we must cloath the naked; with our Spikenard, like *Marie*, we must anoynt the heads of them that be sicke; for in doing this seruice to one of these *litle ones*, we manifest our loue and loyaltie to our King *Christ Iesu*; (u) It is written that our Saviour, rid into *Ierusalem* vpon a young *asse*, and that a great multitude of them that beleueed, when they heard that he should come into the citie, went forth to meete him; & some of them cast their garments vpon the *asles* colt, some spred their clothes in the way, and others cut downe branches of *palmie trees* & strewed them before him, euery one shewing some signe of reuerence and honour; and they that went before, and they that followed, cryed saying, *Hosanna*, *blessed is he that commeth in the name of the Lord*. This act of the faithfull *Iewes* must be our president, though *Iesus Christ* rid but vpon an *asse*, which is a contemptible creature, yet they blessed and glorified him, because they knewe that his kingdome stood not in outward things; so must we acknowledge him to be our King, though his earthly crown was but a *thorny wreath*, his *Scepter* a reed, and his royall robe a *white coate* where-with (x) *Herod* in mockage arrayed him; they vnclouthed themselves to cloath his *asse*, and made their garments his carpets; so must we hold nothing too deare for *Christ*; but with (y) *S. Paul* account the things that are vantage vnto vs, losse for *Christs sake*; again, they which had no garments that might be spared to spred in the way, cut downe *palmie branches*; hereby like the poore widow, with her two mites, testifying that their hearts did offer vp vnto him a large tribute of homage & obedience; so must we according to our abilitie tender our dutie & allegiance to him who is the *Prince of Peace* and King of glorie, by shewing our affection to the meaneest and poorest of his Subiects to conclude; whosoever will crie *Hosanna*, confessing him to be a King & Saviour, he is one of *Gods sons*; but such as will

(x) *Luk* 23  
11.

(y) *Phil* 3. 7



will not bow down unto him, be Rebels and Strangers to the  
 King dome of grace; first therefore then we must needs con-  
 clude, that the high Priests, Scribes, Pharisees & Iewes at  
 this day be Rebels, for they will not acknowledge Iesus  
 whom wee worship to be their King; and therefore in  
 them is fulfilled the saying of *Isaiah* (2) *ye shall beare in-* (2) *Isaiah*  
*deed, but ye shall not understand; ye shall plainly see, and not* 65.  
*perceive; it is a wonder, (but that God hath made their hearts*  
*fat, and their eares heauie, and shut their eyes; that the Iewes*  
 of all other nations should be incredulous, considering  
 that they had in their custodie the Prophecies and Oracles  
 of God which point them to our Christ, in whom they  
 were all fulfilled; nay further, their owne Rabbins & doc-  
 tors, how soeuer they do still expect a *Magnificēt Messiah*,  
 that shall conquer the world like an other *Alexander*, and  
 bring them all backe to the land of *Promise*, confesse that  
 the *Messiah* is come already; (a) some of them affirming (a) *Thal-*  
 that about the time of *Augustus* his raigne (wherein *Is-* *And in*  
*su* was borne) the *Messiah* should appeare; some of them tract. *Aug-*  
 a great while agoe haue complained, that there seemed *dazara,*  
 to them seven hundred & fourteene yeares, since Christ  
 (according to the Scriptures) should haue manifested  
 himselfe, & therefore they marvell why God does so long  
 deferre the same. *Rabbi Moses* whom the Iewes call the  
 doctor of iustice, in his epistle to his countyme of *Affrica*, *Rab. Moses*  
 thinketh that in his daies, the time of Christs appearece *ben Naimon*  
 was past aboue a thousand yeares, according to the Scrip- *epist. ad In-*  
 tures, & *Rabbi Iosue* holdeth, that according to the Scrip- *deas Affri-*  
 tures, the *Messiah* was to be borne before the destruction *Rab. Iosue*  
 of the second temple; but he saith, the *Messiah* for our sinnes *ben leui in*  
 doth hide himselfe for a time in the sea, and other desert places, *Thalm. tract*  
 untill we be worthy of his coming; thus by the confession of *Sanhed. cap.*  
 Iewish Rabbins Christ is come, and yet the Iewes, being heles.  
 stiff-necked rebels, will not beleeue in him, nor bowe downe  
 unto him as to their Soueraigne; and thus he came unto his  
 owne & his owne knew him not. Secondly, as there be stiff-  
 necked, so there be stiff-hearted Rebels, and these be the



*Mahometanes*, and Infidels, who in derision speake vnto CHRIST, as the Soldiers did, saying, *Hayle King of the Iewes: Hayle thou crucified God of the Christians.*

These Infidels, (notwithstanding their owne prophet  
*Alcoran. A.* *Mahomet*, vpon whome they relie, affirmeth, that *Iesu*  
*2007. 14. 11.* the Sonne of *Marie*, was a great Prophet, & wrought his  
 13. miracles by the onely power & spirit of God) yet will they  
 not forbear, euen to spit in his face, and blaspheme him.

It is straunge to obserue the *Obstinacie* of these vnbelie-  
 uers, who will not be brought by any meanes to submit  
 theselues to the *KING OF KINGS*, cōsidering that the  
 very spirites of darknes, whome they worship, haue con-  
 fessed *Christ* to be the Sonne of the *living God*, as it appea-  
 reth, not onely in the Gospell, but also by the writing of  
*Porphyrius*, who was an enemy of *Christ*, saying: *It is exceed-  
 ing wōderfull what testimonie the gods (these are the euil spi-  
 rits) doe giue of the singular pietie & sanctitie of Iesus, for which  
 they asouch him, rewarded with immortalitie, but yet (saith he)  
 these Christians are deceived in calling him a God.*

*Porphy. lib.  
 de laud.  
 Philos.*

Thirdly, as there be stiffe-hearted, so also there be stiffe-  
 legged *Rebels*, who are so hōuen vp with self-cōceit, & are  
 so prowd of their owne righteousnes, sinceritie & integri-  
 tie, that in their imagination they theselues be Kings, and  
 therefore they think they need not to bow down to *Christ*,  
 such are hypocrites, & *Pharisaicall* dissemblers, who haue  
*Iacobs* smooth tongue, but *Esaus* rough handes: These  
 will not kneele, like penitent *Publicans*, but stand and iu-  
 stifie themselues, and say, *They are not as other men.*

Against all such as these our Saviour cryeth, saying:  
*Woe bee to you Scribes and Pharises, Hypocrites: which bit-  
 ter Inuectiue of him, doth plainly proue, that Hypocrites  
 are not his hūble subiects, but proud, insolent, and stiffe-  
 legged Rebels, and consequently, neither they, nor Ma-  
 hometans, nor Iewes, his Fathers-sonnes, because they will  
 not bow downe to him, who is the LORD OF LORDS,  
 and KING OF KINGS.*

Fourthly, as *Iudab*, in regard of his Magnanimitie and courage, is compared to a *Lions-whelp*, the olde *Lyon*, and the *Lyonesse*: Euen so *CHRIST*, because he spoiled powers and Principalities, & openly triumphed ouer them, is called, the *Lyon of the Tribe of Iudab*.

Saint *Ambrose* saith, that *CHRIST* is called the *Lions-whelp*: To signifie, that hee is in *Nature and substance* *Amb. in Gen. like vnto his Father*; Euen as the *whelp* is to the olde *Lyon*: 4<sup>e</sup>. *de bene- dict. pat.* But because, in being called the *Lions-whelp*, hee may be suspected to be inferiour to God the Father: therefore to take away that suspicion, these wordes are, added by *Jacob*, *He shall lye downe, & couch as a Lyon, & as a Lyonesse, who shall stirre him up.* Though it be not amisse, thus with *Ambrose*, to applie these wordes to *Christ*, yet I thinke that best congruities, betwixt the literall & figuratiue sense will be, if by the *Lions-whelp*, the olde *Lyon*, and the *Lyonesse*, wee vnderstand the vndaunted Courage of our Sauour, shewed in the Conquest of *Hell*, *Death*, and *Sathan*, he was a *Lyon* in his Birth, and a *Lyon* in his Death: For in both hee spoyled the kingdome of the Diuell: And therefore I may call him, as *Isaiah* called the Childe of the propheteesse, (b) *Mahershalalhash-baz*, which by interpretation is, (b) *Isa. 8. 3. Make speede to the spoyle, or, Make haste to the praye.* For when he came into the world, though he was a (c) *Lambe* (c) *Ioh. 1. 29.* in regard of his innocencie, yet hee was a *Lyon*, in respect of his power and magnanimitie. For hee was no sooner borne, but the Gods of the Earth beganne to tremble: According to the prophetic of *Zephaniah*, saying, (d) *The Lord will bee terrible vnto them, for hee will consume all* (d) *Zeph. 2 11.* *the Gods of the Earth.*

And so it came to passe, for as *Dagon* could not stand before the Arke of *GOD*, no more could the Spirites of Darknesse abide his glorious presence, as it may bee verified by diuers instances, both out of the Scriptures, and humane writers. Wee reade in the Gospell, that the euill Spirites did diuers times beseech him, *not to assist, or*

terment them before the Fire. Not to commaund them presentlie to returne into the depth, but rather to suffer them, some little time, though it were but in a Heerd of Swine.

*Suidas in  
Thulis.*

Also *Suidas* reporteth, that *Apollo*, whome the *Greeks* called the god of *wisedome*, but wee more truly *Apolon*, or *Abadaon*, the *Destroyer*: made this answer to one of his priells, who demaunded some questions of him concerning God, and the true Religion; *Oh thou unhappy priest, why doest thou aske mee of God, that is the Father of all things, & of this most renowned Kings deare & only Sonne, and of the Spirit that containeth all? Alas, that Spirit will force mee shortly to leaue this habitation, and place of Oracles.*

*Niceph. lib.  
1. hist. cap. 17*

Also *Nicephorus* writeth, that *Augustus* coming to know of *Apollo*, who should succede him in the *Roman* Empire, was put off with this answer, *An Hebrew Child that ruleth over the blessed Gods, commandeth mee to leaue this habitation, and out of hand to get mee to Hell.*

*e) 1. Job. 3.*

Thus by the testimonie of the *Diuels* themselves, *CHRIST* even by his Birth, like a *Lyons* whelp, overthrew and spoiled them, (e) *For to this ende* (saith *Saint Iohn*,) appeared the *SONNE OF GOD*, that hee might loose the workes of the *diuill*.

*(f) Coloss. 2.  
15.*

Secondly, in his death, he was as the *Lyon*, and the *Lyonesse*, for neither *Hell*, *Death*, nor *Sathan*, could get the vpper hand of him. These three enemies of mankind, like the *Princes* of the *Philistims*, thought they had gotten the victorie over this *Sampson*, when he was nailed to the *Crosse*, but in his *Death* hee vanquished them, hee subdued *Hell* by his *Descention*, there openly triumphing over all the infernall spirits, and he (f) led *Capitane captiue*, as the *Apostle* saith, making that place which should haue captiuated vs, to be his captiue.

Oh *Hell* then, *Where is now thy victorie?* He subdued *Death*, by his owne *Death*; insomuch, that *Death*, to which wee were all subiect and lyable by the *Lawe*, hath  
now

now no more power ouer vs. (g) *Oh Death, then where is thy sting?* And he subdued *Sathan* by his *Passion*, who though hee be *Asteroth*, the Accuser of men: yet his informing tongue can now haue no aduantage against vs, (h) because *CHRIST* hath borne the punishment of our iniquities: He was grieved for our transgressions; The chastisement of our peace was vpon him, and with his stripes are wee healed.

*Iohannes Leo*, speaking of the nature of the *Cameleon*, *Ioan. Leo.* saith, that with one little drop of a water, issuing out of her mouth, she will kill the most poisonous *Serpēt*; *CHRIST* is this *Cameleon*; who with blood and water, flowing from his heart, hath slaine the *Olde Serpent*, that subtile seducer; and as *Davids Harpe* being toucht, did driue away the evil spirit from king *Saul*; So hath the sweete sound of the Gospel put *Sathan* to silence: witnes *Strabo*, who saith, that the Oracle of *Delphos* at this day, is to be seene in extreme beggerie and povertie: witnes *Plutarch*, who liued one hundred yeares after *Christ*, and who wondereth that the Oracles of the Gods were ceased in his time: witnes *Porphyrus*, who saith, that both *Æsculapius*, & all the other Gods, were departed from *Messina* in *Scicile*, by the coming of *Christians*. And witnesse *Apollo* himselfe, who tolde the Emperour *Dioclesian*, That the iust men were the cause that hee could say nothing. And thus *CHRIST* is not onely a *Lyon* himselfe, but also he maketh his Disciples and Followers *Lions*, (k) giving them power ouer *Diuels* and *uncleane Spirites*.

Firstly, as it was said of the posteritie of *Iudah*, The Scepter shall not depart from *Iudah*, nor a Law-giuer from betweene his feete, till *Shiloh* come. So may it be saide of the Church, which is the household and familie of *Christ*, It shall neuer be destitute of a Law-giuer & a gouernour, till the second coming of *Shiloh*, or *Christ*. The Romish writers doe mysticallie by the Scepter & lawgiuer, vnderstand the power & iurisdiction of the Pope of *Rome*, who calleth himselfe the *Viscar* of *Christ*, but

(g) 1. Cor. 15. 55.

(h) *Isai.* 53. 5

(i) *Sam.* 16.

23.

*Strab. libr.*

*Geogr.*

*Pluta. de de-*

*fect. oracul.*

*Porphyr. lib. 1.*

*cont. Christi.*

*Euseb. lib. 5.*

*de prep. E-*

*uarg.*

(k) *Matth.*

10. 8.

but herein they erre; for since by the coming of Christ, the Church is spread throughout all the world, where, vpon it is called *Catholike* or *Vniuersall*, therefore no one man can be the Ministerial head thereof, but rather euery bishop and Pastour representeth Christ in his charge, the Papists cannot denie but that Christ is the Head of the Church; because the Apostle doth (1) in diuerse places touch it; but yet they lay the wāeth a general head and Lieutenant to gouerne her; and that is *S. Peter* in his successors, whom for distinction sake they call the *Ministeriall Head of the Church*; this their assertion hath no relish of reason; for first, wee must not imagine that the Church is an earthly Kingdome; for *Christes Kingdome is not of this world*; no more then must his be, whole- euer challengeth to bee his *Vicar* or *Lieutenant*; but his administration or government must be *Spirituali*, to wit, the *Ministerie* of the word, (m) *In peace, righteousness, and ioy, through the holy Ghost*. Such a *Vicar* is not the Pope of Rome, for he stretcheth his armes ouer the *Empires* of the earth, and calleth himselfe both a *Spiritual* and *Temporal Monarch*, vsurping that Title and name, which is onely peculiar to Christ, (n) *for it is written vpon his garments, and vpon his thigh, The King of Kings, & Lord of Lords*, so saith Boniface the eight, both the *Spiritual* and *Temporal sword* are in the power of the Pope; whereby he taketh more vpon him then Christ did when hee liued vpon earth, for hee saith, *Giue vnto Caesar, the things that are Caesars*; but the Pope will take from Caesar, that which is Caesars; Namely, the *Temporal sword*, and vse it himselfe; this is a pregnant demonstration that he is not the *Vicar* of Christ, but rather the *Lieutenant* of him, who is the *Prince of this world*, that ruleth in the aire, and worketh in the children of disobedience; In a word, *Christes Kingdome* consisteth in this, that he gouerneth his children, and giueth power to the preaching of his word, & to his Sacraments by the vertue of his Spirit, and the Ministerie of his Gospell consisteth

(1) Eph. 1.22

2.

Colos. 1.18.

Rom. 2.

(m) Rom. 14.

1.

(n) Apo. 19.

16.

Bonifac. 8 in

C. vna. 1. 1.

Extra: de

m. uis. &amp;

obed.

In the administration of that word, & of his Sacraments. Now there is not any man, that can boast of giuing and disposing of the holy Ghost, because hee is onely of the Father, and of the Son, therefore none other but Christ, God, and man, can exercise the ministerie throughout the world; wherefore it is to bee concluded, that no one man can bee the *Ministeriall Head* of the whole Church, but every *Bishop* and *Pastor* in his charge, (o) 1. Pet. 2. vnder the *Bishop* of *Bishops*, and *Pastor* of *Pastors*, Christ Iesus, and hence it is that *Tertullian* assigneth no other *Vicar* or *Lieutenant general* in the Church, but the holy Ghost, who proceeding from the Father and the Sonne, was sent after his departure, to the end (saith he) that the discipline of the Church, might bee by little and little directed, ordained, and brought to perfection by this *Vicar* of our Lord, the holy Ghost, and in another place he saith, that Christ was taken up into heauen, where he sitteth at the right hand of the Father, and that hee sent *Vicariam vim Spiritus sancti*, the power or efficacy of the holy Spirit to hold his place (or bee his *Vicar*) by whom hee guideth and conducteth the faithfull. In this text of Scripture, then by the *Scepter* and *Lawgiver*, is not meant the *Iurisdiction* of the Pope of Rome, for that is almost departed and abolished by the brightnesse of the Truth, but another more excellent, and heauenly government of the Word, and the Spirit, which shall neuer faile in the Church of God, till the glorious appearance of our *Shiloh* Christ Iesus. First, the Word is the *Scepter*, whereby all the faithfull must bee ruled, (p) my sheepe (p) Ioh. 10. (saith Christ) heare my voice, and hee that is my Disciple, abideth in my word: Iesus Christ (saith Origen) appeareth *Orig. Hom. 3* alwayes in the mountains, and in the hills, therefore wee must in Cantic. neuer seek him, but in the mountains of the Lawe and Prophets, and in the hills of the Gospel. And this word is the Rule of faith, the *Aspyresse* of vertue, and the *Scepter* of the true Church. Concerning which the Psalmist saith, The Scepter of thy Kingdome, is a right Scepter. Secondly, the



(9) Ioh. 16.  
13.

the holy Ghost is the *Lavenger*, and our Comforter of him our Saviour thus speaketh (9) *when he is come which is the Spirit of Truth, he will lead you into all Truth: for hee shall not speake of himselfe, but whatsoeuer hee shall heare, shall hee speake, and he will shew you things to come.* According to his directions must we frame our liues, and vpon his grounds must we build our faith, as *Constantine* the Emperour said to the Fathers in the *Nicene Synode*: *Wee haue the doctrine of the holy Ghost written, therefore laying aside all contention, let vs out of the diuine inspired Scripture, take the resolution of those things which we seeke for.* But to this Scepter, and this *Lavenger*, hee that pretendeth to be the *Vicar of Christ*, will neuer subiect himselfe: no hee is so farre from submission, that hee equalizeth his owne traditions to the word of God, and taketh vpon him like the holy Ghost, to bind the consciences of men, by his owne decrees and constitutions; this is not to be the *Vicar of Christ*, but to exalt himselfe euer both aboue the *Spiritual Scepter*, & the *eternall Lavenger*, both which notwithstanding his ambition and tyrannie, shall neuer depart from *Iudah* till *Shiloh* come.

Lastly, as the posteritie of *Iudah* did inioy these temporal blessings, great store of wine, and abundance of milke; euen so the familie of Christ spiritually, is plentifully fed with wine and milke: inso much that it may be said of Christians, as it was by *Iacob* prophesied of the *Iewes*. *Every one of them does bind his Asses foale vnto the vine, and his Asses colt vnto the best vine; they wash their garments in wine, and their clokes in the blood of grapes; their eyes are red with wine, and their teeth white with milke.* This Vine is Christ, whose father is the husbandman: This Wine is Grace, this Milke is his word, the foode of the soule; wherewith such as be of the household of Faith, are fedde and nourished to eternall life; and this Wine & Milke, is both bestowed and prepared by Christ; as it is in the *Canticlen*,

(1) Cant. 5. (1) *I am come into my garden, my sister, my spouse, I haue gathered*  
red

red my myrrhe with my spice, I haue eaten my honie combe  
 with my hony, I haue drunk my wine with my milke. & likewise  
 in Iſay, (s) *ho every one that is thirſtie, come ye to the waters, & (s) Iſaiah 55*  
 ye that haue no money, come buy and eat, come I ſay, buy wine and  
 milke without ſiluer, and without money; and in Iſaiah, (s) *the [s] Iſaiah 3. 18*  
 mountaines ſhall drop downe newe wine, and the hills ſhall flowe  
 with milke, all this is fulfilled in ſuch as bee ſpiritually of  
 the Tribe of Iudah, or true beleeuers, for the Milke of  
 Gods word is their reſtoratiue, and the Wine of his grace  
 their cordiall, with which whoſoeuer is once fed, hee will  
 neuer hunger or thirſt againe, and therefore as Chriſt  
 ſaide, *eat, & my friends, drinke and be merry, & my welbeloued:*  
 ſo ſay I, *eat, eat, this milke, & drinke this wine,* that is, heare  
 his word with zeale and reuerence, and praſtiſe it in your  
 liues and conuerſations, receiue this grace which is freely  
 offered you in Chriſt Ieſus, and doe not preſumptuouſly  
 continue in ſin, that grace may abound; this if you doe,  
 then be merry my welbeloued, for your reward is in heauen;  
 but if as the Iſraelites loathed Manna, you make light of  
 this heauenly foode, preferring to it *Eſaus Red Pottage,*  
 and the fleſhpots of *Egypt*; then be aſſured, that *Death*  
 is in the Pot; for by this neglect of his word, and this con-  
 tempt of his grace, ye ſhall like *Eſau* looſe your  
 bleſſing, and be debarred like the rebelli-  
 ſous Iſraelites from entering into  
 the land of Promiſe.

M 2

THE

# THE FIFTH SERMON OF ZEBVLVN.

Gen. 4. 13.

*Zebulun shall dwell by the Sea side, and he shall be a haven  
for Shippes, and his border shall be vnto Zidon.*

(a) Gen. 30.

20.



*Zebulun* was the sixt sonne that *Leah* bare vnto *Jacob*, and his name being interpreted, is a *Dwelling*; for vpon her deliuerie, shee said, (a) *God hath endued mee with a good dowrie*, now will mine husband dwell with mee, because I haue borne him sixe sonnes, and shee called

his name *Zebulun*; in this name *Leah* first acknowledgeth that there can be no perfect and strong *Bond of Love* and liking betwixt a man and his wife, except God tie it by his meanes. Riches and Beautie are bonds; but they are but like vnto the greene cordes, and new ropes, wherewith *Delilah* bound *Sampson*, for they are soone broken, euen as a threed of tow, when it feelleth fire; Beautie is but *Natures priuledge*, and a short *Tyrannie*, saith the Philosopher, beautie is like grasse that withereth with the wind, and like a flower in iūner, which soone decaieth: if then beautie be the onely bond of loue, the heate of that loue will be quenched, when the lustre of the face faderth, and when the pleasant forme is blasted with sicknes, or spoiled with the wringles of age, riches likewise may for a time continue friendship, betwixt the man and his wife, but because commonly, men that marrie for wealth bee like *Midas*, (c) mad for gold, therefore when they haue obtained their desire, they make so small account of their

(c) *Crysomastus*.

wiues

wiues, that I may say of them, as *Augustus* the Emperour  
 said of *Herod* the great, who hauing a desire to kill *Christ*,  
 (-) sent and slew all the male children that were in *Beth-* (-) *Mat. 2.*  
*lehem*, and in all the coastes thereof, from two yeares old 16.  
 and vnder, & for more assurance, amongst these he slew  
 an infant of his owne, for that (as *Philo* noteth) he was de- *Phil lib. de*  
 scended by the mothers side, of the line of *Iudab*; vpo the *Tempo.*  
 report of which cruell massacre, *Macrobius* writeth, that *Macr. lib. 2.*  
*Augustus* woude he had rather be *Herods* swine, then his sonne, *Satur cap. 4.*  
 for that he being a *Iewe*, was forbidden by his religion to  
 kill his sonne, though not ashamed to kill his sonne: euen  
 so say I, it is better to be such a husbands bag of gold, then his  
 wife: because hee makes his God of the one, but his slave  
 of the other: that then is the most permanent and firme  
 bond of loue, which *Leah* calleth a good dowrie, namely,  
 store of children, which are the gift of God, and an inheritance  
 that cometh from the Lord: she that hath no children, bee  
 she neuer so faire, will soone be neglected by her husband,  
 and if she be barren, though shee brought with her neuer  
 so much wealth, shee will quickly be dislikte; Children  
 then are like chaines of gold that combine and ioine to-  
 gether the hearts of husbands and wiues; and hereupon  
*Leah* calleth her six sonnes a good dowrie, and her sonne  
*Zebulun*, a dwelling, saying; *Now will my husband dwell with*  
*me, or loue my company, because I haue borne him six sons*; this  
 was the worke of God, who saw that *Leah* was despised  
 in respect of *Rach-l*, and therefore hee bestoweth vpon  
 her, the fruitfulness of the wombe, as the best dowrie, and  
 strongest bond of loue. Secondly, in that *Leah* calleth  
 him *Zebulun*, or a dwelling: she manifesteth, how desi-  
 rous she is to enioy the fauour, and loue of her husband  
*Jacob*; and in this she may be a patterne for all married wo-  
 men, teaching them, that their desires must be subject to their  
 husbands: that is to say, not onely obedient, but affection-  
 ate and louing vnto them; some women are like (-) *Vt* (-) *Hest. 1.*  
 the Queene of King *Assuerus*: proude and insolent, 12.

(f) 1. Sam.

1. 6

(g) Pro: 7.

11. 11.

(h) Eccles.

26. 7.

(i) Eccle.

26. 15.

not suffering their husbands to beare rule in their owne houses; some are like (f) Peninnah the wife of Elkanah, full of vpbraiding words; some like the (g) harlot that Salomon speakes of, will neuer abide in the house, but goe abroade with impudent faces hunting after strange louers, being alwaies glad when their husbands are not at home; These and such like are a Canker and Corruption to their husbands bones, and he that dwelleth with them, had not onely neede (as Alphonsus the King of Arragon said) to be deafe, but also to be blinde, for if he haue eyes to see their wanton behauiour, and cares to heare their immor-  
 tal tongues, his life will be more tedious and irksome, then if he conuerled with a shee beare robbed of her whelpes: concerning such kinde of wiues as these, Iesus the sonne of Syrach, saith, (h) an euill wife is as a yoke of oxen that draw diuerse waies, he that hath her, is as though he held a Scorpion, and S. Ambrose saith, a wicked woman is the diuels gate, the way of iniquitie, and the stinging of a Scorpion, & of the same minde is Homer; though I allage these sayings to blaze the armes of wicked wiues, yet let me not be censured, as once one of my profession was, of whom it was reported, that he was (as it is written of Euripides,) a woman-bater; for I am not of Plutarches opinion, who thought that when the candle was taken away, all women were alike; no; there be some, (i) who by a double grace, and so whose con-  
 nent minde no weight is to be compared; there be some whose price is farre aboue the pearles, but they be as rare as pearles; these are the true-bred daughters of Leah; obedient and louing to their husbands, and it were to be wisht, that the rest would conforme and frame themselues according to this blessed Matrone; who is so farre from driuing her husband out of the dores, as Xantippe did Soocrates with her malapertnesse, pride, or pceuiushnesse, that she acknowledged it as an especiall dowrie from heaven, that God hath sent her sixe sonnes, by whom she hopeth her husband wil be wonne to continue his loue towards her,  
 and

and the rather for their sakes, to keepe her companie, and dwell with her, in signe of which hope and Desire, shee calleth her youngest sonne Zebulun.

Zebulun shall dwell by the sea side: &c. Zebulun was Jacobs tenth sonne according to the order of birth, and his sixt sonne begotten of Leah, but hee blessed him next unto Judah, thereby giuing him precedencie ouer Isachar, Dan, Gad, Naphthali, and Aser, for according as he names them, so were all the Tribes to take place, excepting Judah, who had the kingdome, Levi who had the Priesthood, and Ioseph who had the Birthright; some thinke that Zebulun is put before Isachar, in respect of the situation of his countrie, because Isachar had his lot betweene Zebulun and Dan, but I rather thinke that Iacob deales with Zebulun and Isachar, as Abraham did with (k) Isaac and Ishmael, as Isaac did with (l) Iacob (k) Gen. and Esau, and as himselfe did with (m) Ephraim and 25.5. Manasseh, preferring the younger before the elder, (l) Gen. 27. being moued so to doe by the spirit of God, who directed his tongue, for the Tongues of the Prophets were (m) Gen. the penne: of that readie writer the Spirit: and this translation 48.19. of the eldership to Zebulun from Isachar beeing made by the ordinance of God, may teach vs, two things; First, that God bestoweth his gifts without respect of persons; Secondly, that it is onely hee which preferreth or raiseth vp one, and deiceth or casteth downe another.

First, it is often seene (saith Theodoret) in the Scriptures, Theod. in that the younger Brethren are put and placed before the Elder, Gen. 2. as Abel before Caine, Iaphet before Sem, Isaac before Ishmael, 10.8. Iacob before Esau, Judah and Ioseph before Reuben; Ephraim before Manasseh, Moses before Aaron, David before his brethren: and here Zebulun before Isachar, and this is not done for any desert in themselves, either good or euil; for Iacob and Esau, before they were borne, and before they had done good or euil, were the one loued, and the other hated,



- (n) *Malach.* hated, as the Prophet saith, (n) *I have loved Jacob, and hated Esau*; and it was said of them, even while they were both in *Rebekah's* womb; (o) *The Elder shall serve the younger*, but hereby these Mysteries are reveiled: First, the *Mysterie of our Election to Grace & eternall life*: which doth not depend vpon any merit in vs, but proceedeth freely from the will of Almighty God, *Who* (as the Apostle saith) (p) *hath chosen vs in Christ, before the foundation of the worlde*, according to the good pleasure of his will, to the praise of the glorie of his grace. The second Mysterie declareth the precedence, that *Adam*, who was last created, by the incarnation of the *Some of God*, hath obtained aboue the *Angels*, (q) for, *unto which of the Angels said he at any time* (r) *Sit at my right hand till I make thine enemies thy foot-stoole*, saith the Authorto the Hebrews. The third mysterie, is of the *Jewes* and the *Gentiles*: The *Iewe* was the Elder brother, and he was first called to *Grace*, but seeing that he stopped his eares, like a *Serpent* that would not be charmed, the *Gentile*, who receiues *Christ*, is now preferred before the *Iewe*, as it is expressed by our Saviour (s) in the parable of the prodigall sonne. The fourth Mysterie, setteth forth the difference that is betwixt the *iudgement of God*, and the *iudgement of men*, as the Prophet *Isaiah* saith, in the person of God, (t) *My thoughts are not your thoughts, neither are your wayes my wayes*, for, as the *Heavens* are higher then the *Earth*, so are my wayes higher then your wayes. Also thus God speaketh vnto *Samuel*, when he came to *Isbais* his house, to annoint one of his sonnes king ouer *Israel*, (u) *God seeth not as man seeth*, for man looketh on the outward appearance, but the *Lord* beholdeth the heart; and accordinglie, *Dauid* the youngest sonne of *Isbais*, was taken from the *sheepfold*, as hee was following the *Ewes* great with young ones, and exalted aboue *Eliab* and the rest of his elder brethren.
- (x) *Dent.* 10 Thus we see, That God (x) is a great God, mightie and terrible, which accepteth no persons, he regardeth not the rich more then the poore, for they are all the worke of his bandes; and (y) there
- (y) *106.* 34. 18.

therefore without any respect of persons hee bestoweth his gifts; the eye of God is a single eye, but man is double eyed; and therefore God iudgeth iustly, but man partially; Gods eye beholdeth the heart, but the eyes of man onely the outward appearance; Birth, wealth, and gorgeousness are the objects of humane eyes; him we respect and reuerence, that is, an elder brother, that can shewe vs his painted armes, the ensignes of his rotten antiquitie, and honourable and worshipfull alliance; to him wee bow downe as the [c] Israelites did to the golden Calf of [c] *Exod.* 32 mount Horeb, wee bleis his fortunes, admire his greatness, and flatter him in euery thing, though he be as insolent as *Haman*, as foolish as *Rehoboam*, who was the foolishness of the people, as vaine glorious as *Rabsecab*, as wilfull as an untamed heifer, and as full of ill qualities as *Namman* was of leprous spots; yet all these infirmities are veiled and couered by his birth; and thus in the opinion of men, *folie is set in great excellencie*, as *Salomon* saith; againe, him wee *Idolize*; whose barnes are fraught with corne, and who like *Midas* toucheth nought but gold; if he be rich the world respects him, though he be as verie a hurle as *Nabal* of mount *Carmel*, as greedy as a horse-leach, and as basely couetous as *Vespasian*, who laide an impost vpon the excrements of *Rome*, or as they that would haue drawn an annuities amongst vs, out the packs of vagabondes and pedlars; yet if hee be rich, how soeuer his wealth was gotten, whether by decaying of tillage, inclosing of commons, vsurie, or by vniustly bereauing *Naboth* of his vineyard; yet he is accoured a God vpon earth. Furthermore, him we magnifie, who like the [a] rich gentleman [a] *Luc.* 16 is clothed in purple & fine linnen, or that like the Princes [b] of *Iudab*, followeth after strange fashions; & that woman is euer the gallantest in the worlds eye, the which like [A] the [B] *Apoc.* 17. Whore of *Babylon* is arrayed in purple, and scarlet, and girded with gold & precious stones, & pearles, or ybe as the [c] daughter [c] *Isa.* 3. 16 of *Sion*, walketh with a stretched out necke, a wandring eye,

and a mincing pace, man more esteemes & regards the time of womens heads, wherein I haue known some as variable as the Moone; or a Wire, or a Wimble, or a Crisping pin, then he does Chastitie, Vertue, and Modestie, whereby a woman is made (d) like the Kings daughter, as glorious within, such men, and such women as these passe for currant, though their mindes be as ragged and beggerly, as the body of Lazarus; when as the rich in wisdom are set in low place. Lastly, the humane eye is not onely deceived in these outward objects, of Birth, Wealth, & Gorgeousnes; but also in such things as concerne the worship of God; as for example; an Hypocrite that can but put on an Angels vizard, hang down his head like a bulrush in signe of humility; make long prayers in publike places, blow a trumpet at his dores, when he giues almes, wash the outside of the Cup, & looke demurely, carying the counterfaiete of grauitie, as that generation vseth to doe; that are pure in their owne conceits, and yet are not washed from their filthines; shall I warrant you be extolled by the people, who will blesse the wombe that bare him, and the paps that gaue him suck; notwithstanding he is but like a painted sepulcher full of rotten bones, or like one of the Egyptian temples, which were outwardly curiously wrought, and guilded, but within which nothing was to be seene, but some filthy Idol or other, as a Dove, a Serpent, a Calf, or Crocodile; such like is that Saint vpon earth, the hypocrite, a mere body of iniquitie couered ouer, and wrapt in the cloke of sanctitie, & thus does the humane eye, like the eyes of blind Bartimeus, take men to be trees, and trees to be men; but it is not so with God, for his Eye beholderth the heart, and therefore if he that is an elder brother, and honourable, be not also vertuous, he accounts him a foole, and compares him to the beasts that perish; and so may he iustly censure the greater part of that rancke; because ordinarily, *Worldly honour & heavenly wisdom like the Olive and the Olive, neuer grow in one ground*; as it was most liuely declared among the Romans, (by the report of Fulgen-

in their picture or Image of honor: they (saith he) paisted honour like a woman, riding in a Chariot, wrapt in a mantle of diuers colours, in one hand holding a Scepter, in the other a Peacock and drawne by foure Lions; first honour was resembled by a woman, because great men like *Heuab* are soonest inueigled by the Serpent; for ordinarily in matters spiritual, they be more fraile then any: by the Scepter they did intimate soueraignie, by the coloured mantle, varietie of pleasures, and by the Peacockes spangled traine, garish ostentation, hereby signifying that great personages, do cloath themselves with delights, as with a garment, and fix their felicitie in matters of no moment; the Lions which draw the Chariot of honour, are indeed emblemes of Royaltie, yet being but brute beastes, they shewe that Man being in honour, hath no understanding, but is compared unto the beastes that perish. As God respecteth not these mighty *Nimrods*, so likewise he regardeth not the wealthy *Nabals*, and the gorgeous *Herods* of this world; the naked *Lazarus*, or *Iohn Baptist* in Camels haire, or *Eliab* clad in hairecloth, are more deare and precious in his eyes, then any of these sheepe with golden fleeces; for in his sight honor is but a bubble, wealth but the angling rod of *Sathan*, as *S. Basile* calls it, and gorgeous attire, but like vnto *Adams figleaves*, the cover of mans shame. And as for the hypocrite though he cast a mist before the eyes of men, yet he cannot blind God with his impostures: no, for his eye can pierce and enter into the most secret cauerne & closet of the heart; and therefore when he discouers a discordance betwixt the heart and the tongue, his iudgement is this, woe be to thee thou pharisaicall hypocrite; and thus does God contrarie to the guise & fashion of the world bestow the birthright vpon yonger brothers, preferring *Dauid* with his scrip & sheephooke, before *Saul* with his Crown and Scepter, *Lazarus* in his pouertie before the rich glutton in the midst of all his wealth, *Iob. Bap.* in his garment of Camels haire, before *Herod* in his royal apparel, & plaine

[f] AEt. 10.  
34.

Nathaniel without guile or fraud, & the poore publican, before all whited wals, dissembling hypocrites & proud Pharisees; wherefore we may conclude this point, and say with Peter, [f] of a truth now wee perceiue that God is no acceptor of persons, but in euery nation, & in euery degree, he that feareth him, and worketh righteousness is accepted of him.

[g] Ezech. 1.  
18.

Secondly, it was by the ordinance of God that Zebulun hath precedencie of Issachar, who therby teacheth vs, that it is onely hee which preferreth or raiseth vp one, and deiceth or casteth downe another; when Ezechiel saw in a vision the Maiestie of God, after the appearance of a man, there were [g] foure wheelles that moued before him full of eyes; whereby it was signified, that there is nothing done within the compasse of this round world, but the eye of Gods providence appeareth in it, wee must not thinke as the Stoickes did, that al things are gouerned by Fate or destiny; or by Chance and fortune, as the Epicures dreamed, and the Poets haue imagined; but whatsoeuer falleth out, wee must beleeue, that it is brought to passe, by the providence of God; whether generally in the whole world, or particularly in the actions of men; [h] a sparrow (saith our Sauour) falleth not to the ground without the wil of our father, yea and all the haire of our beades are numbred; Saint Augustine saith, that is a great offence for a man to say, it was my fortune, it was my chance; and Saint Basile doth grieuously reprehend such as vse these kind of phrases; saying, doe not say this fell out by fortune, & this happened by chance, for in things created, there is not any one disordered, confused, or rashly done, but all by Gods providence. But as amongst the Gentiles, this opinion concerning Chance and Fortune, did as the same Father affirmeth, growe from Atheisme, and the ignorance of God; so amongst vs that be Christians, the like conceit springeth from the want of diuine knowledge, when wee see a wicked man raised from the lowest ebbe of pouerty, to the height or greatest pitch of honour; we vsually say, that such a man had good fortune,

[h] Mat. 10.  
29.  
August. in  
Psal. 31.



none; againe, when we behold the head of a vertuous and  
 honourable man, brought with blood vnto the graue, we  
 commonly say, his chance was disastrous, and he had ve-  
 ry ill luck; is not this plaine Epicurisme, when we bring in  
 fortune, and exclude Gods providence? Fortunes wheele  
 is but a fable, or a poetical fiction, it is the finger of God alone  
 that govermeth and changeth all things, and it is onely his  
 powerful arme, that putteth down one, and raiseth up another;  
 but it may be objected, if providence governe all things,  
 why is there such a confusion here vpon earth, for we of-  
 ten see the godly to be oppressed, and the wicked to flou-  
 rish; as David saith, (i) *They are lustie and strong, they are not* (i) *Psal. 73.*  
*in trouble as other men, their eyes swell with fainesse, they haue*  
*more then their heart can wish, they are licentious, & they talke*  
*presumptuously; but of the contrarie part, the righteous are*  
*meake and feeble with want, their liues are shut in the dungeon,*  
*waters flowe ower their heads, their eyes drop without stay, and*  
*cease not, their hearts are broke with sorrowe, & their mouthes*  
*are in the dust;* the consideration of this difference betwixt  
 the vngodly and the righteous, did in former times shake  
 the faith euē of the Saints of God, as it may appeare by Da-  
 uids speech, (k) *Loe these are the wicked, yet prosper they alway* (k) *Psal. 73.*  
*and increase in riches, certainly I haue clenfed my hart in vaine,*  
*and washed my hands in innocencie; and likewise Iob saith, (l)* (l) *Iob. 1. 6.*  
*is that a man might pleade with God, as a man with his neigh-* 21.  
*bour;* his meaning is, that if this libertie were granted,  
 then would hee knowe why God suffereth the wicked to  
 liue, and to wax old, and grow in wealth, why their breasts  
 are full of milke, & their bones run ful of marrow, when  
 as the righteous dieth in the bitterness of his soule, and  
 neuer eateth with pleasure; thus by the obseruation of  
 this supposed confusion, these holy men were almost  
 brought to infidelity, and to say as the Atheist doth; (m) (m) *Iob. 21.*  
*Who is the almightie, that we should serue him, and what profit* 15.  
*should we haue, if we should pray vnto him.* To this obiection  
 it is answered; that herein there is no confusion, for the  
 reasons of God are most good and iust, why he suffereth



the godly, to be oppressed, and the wicked to triumph and wallowe in pleasure; for hereby the patience of the righteous like gold is tried in the fire; & the wicked are made inexcusable, who being in this sort advanced to honour and wealth, will not acknowledge *Gods hand by which he raiseth up one and casteth downe another.*

*Zebulun shall dwell by the sea side; &c.* Or as *Pagninus* translates the words; *Zebulun shall dwell in a Haven of the Sea, and he shall be in the porte of shippes, and the boundes of his country shall stretch vnto Zidon;* the *Chalde Paraphrast* maketh this glosse vpon them; *Zebulun shall dwell vpon the sea shore, he shall subdue the nations with his shippes, and shall be fed with the goodes of the sea, and his limites shall be vnto Zidon;* in these words *Iacob* prophecieth of the countrie, which was to fall by *Lot* to the Tribe of *Zebulun*; but in that he saith, *his border shall be vnto Zidon*, it is to be vnderstood, that hee meaneth, *ouer against Zidon*; for otherwise his prophetic had not beene fulfilled, for in the booke of *Isaiah*, where the (n) dwelling of *Zebulun* is bounded there is no mention at all made of *Zidon*; when *Moses* before his death blessed the Tribes of *Israel*, hee spake thus vnto *Zebulun* (o) *Reioice Zebulun in thy going out,* that is to say, in thy prosperous voiajes vpon the sea, and a litle after he saith, that the *Zebulunites* should sucke of the abondance of the sea, and of the treasures hid in the sand; this speech of *Moses* is an Explanation of *Iacobs* words, who telleth *Zebulun* that his posteritie shall haue their portion in a place of great plentie, and very fruitfull, and that they should be very wealthie & rich; as for the most part all Marchants be, & such as dwell in haven townes; hence wee may learne that the lot of men for their habitation or dwelling vpon the earth, and also their portion either of wealth or penurie falleth not out vnto them by fortune or chance, but by Gods providence and appointment, for as it is in the Psalme, (p) *The earth is the Lords, and the fulnesse thereof;* therefore euery one should be contented.

(n) *Ios.* 19.

(o) *Deu.* 33.  
18.

(p) *Psal.*  
24.

rented with his portion & lot, as being assigned vnto him by God.

There be foure Vocations or professions of men most necessarie in a common-wealth, & all these by the assignment of God were in the land of Israel a Priest, a Souldier, (q) Deut. 33.8. a Husbandman, and a Marchant; Levi was the Priest, as Moses saith, (q) *Let thy Thummim and thine Urim be with thine holie one; Gad was the Souldier, for of him it is said (r) he dwelleth as a Lion that catcheth for his pray the arme with the head, (s) Isachar was the Husbandman, for he must reioyce in his tentes, and Zebulun was the Marchant, for he shall reioyce in his going out; these foure professions, are most necessarie & profitable, & yet like Balaams asse, euen where they deserue well for their seruice they receive stripes.*

First the vocation of a Priest is most honourable; because the Priest or the minister, is Gods Angell, without whose instructions the people must needs perish, because faith comes by hearing, and none is allowed by God to open the sealed booke of his mysteries, but onely whom his lambe Christ Iesus sendeth forth to preach, and to baptize; and yet for all this of all other men the Minister of the Gospel is euer the most hardly used, both in reputation and maintenance; as it was with our Souldier, so is it with him; if he but eat and drinke, our Iewish scoffers will say hee is a friend of publicans and sinners, if he neither ate nor drinke, they will say of him as it was said of Iohn Baptist, *he bath the diuell*; and whereas it is fit that such as serue at the Altar should liue of the Altar, the griping worldling to his power abridgeth the minister euer of his dutie; saying to him, as the diuell (t) Maib. 2.3. *said to Christ, (e) if thou be the Sonne of God, command these stones to be made bread*; so hee; if thou beest the minister of God, command these stones of the Altar to be turned into bread, and eate them or else starue; in former time when grosse poperie reigned the Laitie was like (u) Gen. 41. Pharaohs (u) *leane kine, and the Curgie like the fat*; but now.

(x) *Lam.*  
4.8.

(y) *Dan.*  
7.5.

*Damas.*  
decr. 3.

(z) *2. Sam.*  
10.

(a) *Gen. 4.*  
10.

the world is changed, for the Bies of the battle are swollen vp with farnesse, and the Clergies vilage (x) like the famisht *Nazarites* is blacker than a coale, and their cleaueth to their bones; *Impropriations* and *Simonia* contracts of *Patrones*, whose language is euer that of the *Traitor Iudas*; *quid dabitis? what will you giue?* are like vnto the strong teeth of *Leusathan*, by which the *Laine*, (whom I may well liken to the beare with three ribbin his mouth spoken of by *Daniel*.) hath eaten vp & deuoured three parts of the liuings of the Church; But with what face & conscience can you receiue tithes and oblations, seeing you are neither able to pray for your selues nor others? saith *Damasius*, and thus the Minister, who is the most necessary member of a common-wealth, is not onely disgraced, but also pill'd, spoiled, cut short, and halfe haue like (z) *Damids* seruants by the King of *Ammon*.

The second honourable vocation is of the Souldier, who exposeth his bodie to imminent danger, and putteth his life in his hands, for the defence of his countrie, without whose sword, no Realme can be secured from the inuasion of forraine enemies; and yet (alas) if he returne as it often falleth out, dismembred from the warres, with the losse of a legge, or of an arme, sacrificed for the safegard of his nation; hee is rewarded with vnthankfulness, hauing the same entertainment, that *Christ* had amongst the *Iewes*, to wit, the Gall and Vinegar of affliction for his meate and drinke, and a Whippe for his entertainment; I doe not here speake in the behalfe of such, as without the commission of their Prince and Magistrate goe to the warres to make a benefit, and to purchase their maintenance by the slaughter of men; as the *Mercurie Smizers* vse to doe, for the action of such is a crying sinne, and every drop of blood so shed crieth out against them for vengeance, as the blood of (a) *Habel*, did against *Caine*; neither doe I in tearming the vocation of a Souldier honourable giue anie applause to such,

such, as are commonly called *Carpet Knights*, that in  
 stead of Tentes lie vpon beds of Iuorie, in stead of  
 armour are clad in silke and sattin, and in stead of  
 the cold earth lie vpon their *Delilahs* knees, and yet  
 they be called *Milites*, or *Souldiers*, though their Soul- (b) *AE. 8.*  
 diership or Knighthood be but gotten, as (b) *Simon Ma-*  
*gus* would haue purchased the power of giuing the holy  
 Ghost by the imposition of handes; namely, by *Briberie*;  
 but when I commend a Souldier, my aime is at such a  
 one, as beeing sent forth by the authoritie of the Prince  
 for the defence of his countrie and nation, ventreth his  
 life; such a one deserues to be respected, and reliqued;  
 because he is a necessarie member in a common-wealth.

Thirdly, the vocation of a *Husbandman*, is both most  
 ancient and honourable; it is ancient, for (c) *Adam* was a (c) *Gen. 3.*  
 husbandman, & his children were tillers of the ground; 19.  
 and it is honourable, because in former times (d) *Kings* (d) *1. Sam.*  
 haue not scorned to followe their cattell out of the field; also 11. 5.  
 it is most necessarie, for by the Plough the King is main-  
 tained, and but for tillage the people of the land would  
 be eaten vp with famine; and yet there is no man more  
 oppressed and troden vpon, then this poore laborious  
*Pisnire*; how is he continually set vpon the Racke, and  
 tentured in his rent by his imperious & tyrannicall Land-  
 lord, who like another *Procustes* stretcheth him vpon a  
 bed of Steele; In *Pharaohs* dreame (e) *The seauen leane* (e) *en. G.*  
*kine* did eate vp the seauen fat; but now, *The fat kine of Basan* 41. 4.  
 eate vp the leane; that is; the Land-lord, the husbandman,  
 and the Gentleman, the farmer, in whom is verified the  
 saying of God in the Psalme; *They eate vp my people like*  
*Bread*, there be fower litle things vpon the earth, and  
 yet they doe much hurt to the *Husbandman*; (f) *the pal-* (f) *Ioch. 1. 4.*  
*mer-worme*, the *Grashopper*, the *canker-worme*, and the *Cat-*  
*terpillar*; The *Palmer-worme* is the Extortioner, such a  
 one was (g) *Ahab*, who could not rest till he had gotten (g) *1. Reg.*  
*Naboths* vineyard; and like vnto him be all such great 21.  
 men,

great men, as will not suffer a Husbandman that is a freeholder, to liue by their good will in their Lordship, but by one sleight or other, they will worme him out of his inheritance, that so they may ioyne house to house, & land to land.

The Grass-hopper, is the Includer of Commons, making that part of his Demaine and Frickelae, which in former times, out of charitie was given, & laid out for the reliefe of the poore. The Canker worme, is the Improuer & bauncer of his Rentes, by whose crueltie it comes to passe, that Beggarie like a weede ouer-runs the Commonwealth. For whosoever fallerh into his Rough hands, is in as miserable a case, as (h) the man that trauieling from Hierusalem Hiericho, fell among Theeues. Lastly, the Caterpillar is the  
(h) Luc. 10. decayer of Tillage, and the turner of arable Land into Pasture. Hence groweth the famine of Bread, and our cleanness of Teeth, and by these fower is Husbandrie spoyled, and the husbandman oppressed, whose profession is both necessarie and profitable.

The fourth honorable vocation is of the Merchant, and it may well be called Honourable; for I read that mightie Princes haue bin of that order; For (i) Salomon and Hiram were Venturers, for they sent their Nauies to Ophir, which I rather take to be the East Indies, then as Arias Montanus, and Vatablus thinke, Peru in America, because that countrey though it bee rich in golde, yet it bringeth forth no Elephants, Apes, nor Peacokes, as Pererius affirmeth; All which together with Golde, were brought from Ophir, by the seruants of Salomon & Hiram; by which meanes the land of Israel was so enriched, that in Hierusalem gold was as plentifull as stones: And euen to there is abundance in all those countreyes where Shipping is maintained, and where the Merchant with encouragement, goeth downe to the Sea in his ship, & occupieth his businesse in the great waters, for heereby the comodities of any land that may well be spared, are transported, and other brought in, with great advantage, and increase. Notwithstanding the Merchant

(i) 1. Reg. 9.  
26. 27. 28.

Arias Mont:  
in appa. suo  
ad Biblio.  
Vatablus in  
scholijs, sup.  
9. cap. 1. lib.  
Reg.



is so profitable to the Comon-wealth, that his Shippe may fitly be called a *kingdomes Mint*, and a *kingdomes storehouse*; yet the *Aderchant* as well as they whome I mentioned before, is not free from hard usage: for oftentimes burthens are lade upon his backe, too heauie for him to beare; In portu nauigo: or, my Shippe is in the harbour, had wont to bee the proverbe of *Tranquillitie & Rest*, but now it falleth out that the *Customers countenance* is more terrible and harmefull vnto them then the *Tempestuous North-winde*; & the *Merchant* is as much troubled in the *Hauen*, as amidst the raging waues of the Sea: for he can arrive in no Port, whether it be in *Turkie*, or *Christendome*, but the Officer like *Sauls* cuill spirit, will haunt him, & ransack his Ship; and therefore it cannot be said of the *Merchants* of our Time, as it was saide of the *Zebulunites*, who were the *Merchants* of *Israel*. Reioyce *Zebulun* in thy going out, because their voyages are not so prosperous.

Manie of our *Venturers*, by shipwracke or Piracie, are suncke, and viterly vndone, but the (k) *Zebulunites*, as *Moses* saith, *Did sucke of the abundance of the Sea, & of the creatures hid in the Sand*: that is to say, they were verie Rich *Merchants*; for both Sea and Land did yeeld them fruits of increase: for they dwelt by the Sea-side, which soyle is for the most part verie fruitfull, and their Cities were *Hauens* for Shippes. (k) *Dent.* 33.

*Zebulun* shall dwell by the Sea-side, &c. The *Zebulunites* had a great portion or inheritance, and large borders, which was a singular blessing bestowed vpon them by God; also their Port-townes & Hauens were a maruelous benefite to their whole Tribe; but besides these, there be three things, which make the land of *Zebulun* most famous.

First, the *Mount-Tabor*, where *CHRIST* was Transfigured; Secondlie, the Citie *Nazareth*, where *CHRIST* was Conceived, and brought vp; and thirdly, because in that countrey he began to preach, to the people that late in darknesse, therein fulfilling the prophesie of *Isaiah*, who



who saith, (1) *The land of Zebulun, & the land of Nephthali, by the way of the Sea, beyond Jordan, Galilee of the Gentiles, The people which sate in darknesse, sawe great Light, and to them which sate in the Region and shadow of death, Light is risen up.* Herein we may obserue the wickednes of the tribe of Zebulun, and the great Mercie of God.

First, the Zebulunites in the time of Christ, were become as *Gentiles*, for they did, not onely *Walke in Darknes*, which sometimes Gods chosen doe: for as the *Wise man* saith, *The righteous men falleth seuen times a day, but they sate in darknesse*: that is, they had settled themselves in *Gentilisme*, and were wholly addicted to Idolatrie, or the worship of *Falſe Gods*, hauing quite forgotten the *GOD* of *Abraham, Isaac, & Iacob*; by whose outſtretched arme they were placed in that fruitful land, & in those rich Hauens. In them as in a *Glasse*, wee may see two things; First, what is the ordinarie effect of worldlie prosperitie: and secondly, how soone such as dwell by the Sea, and in Port-townes are corrupted.

For the first, the Zebulunites were bleſt with prosperous voyages by Sea, for they reioyced in their going out: for these they should haue bene thankfull to God, *Whose wonders and glorie they had serue in the deepe*. But loe, *Proſperitie* makes them forget God, *Pouertie*, is like the *Frenchie*, and *Plentie* is like a *Lethargie*.

And therefore, against these two *Salomon* prayeth, say-  
(m) *Pro. 30. ing, (m) Giue me not pouertie, nor riches, Feede me with ſons*  
8.9. *conuenient for mee, leaſt I be full and denie thee, and ſay, Who*  
*is the Lorde, or leaſt I be poore, and ſteale, and take the Name*  
*of my God in vaine.*

Many when they are pincht with want, will not beare it  
patiently as *Iob* did, who saith (n) *Naked came I out of my Mo-*  
(n) *Iob. 1. 21. thers womb, & naked ſhal I returne thither, the Lord hath giue*  
*it, & the Lord hath take it, bleſſed be the name of the Lord; but*  
*with Iobs wife, they are preſently in the gall of bitterneſſe*  
(o) *Iob. 2. 9. (o) Curying God, & dying deſperately. Of the contrarie part,*  
Many.

Many that are Rich, will not call vpon their *Lutes & Harps*, as *Dauid* did, saying, *Awake Lute and Harpe*, singing vnto them this Ditie. (p) *I will magnifie thee O Lorde*, for thou hast (p) *Psal. 30. 1.* exalted me; but they attribute the increase of their wealth to their owne pollicie and indeuour: and in their prosperitie they say, *I shall neuer be moued*, therefore Soule take thy rest. This was expressed by our Grand-father *Adam*, in the names of his two sonnes, *Caine* and *Habel*, the first signifying *Possession*, the second *Vanitie*: whereby hee would giue vs to vnderstand, that *Man*, the richer hee growes, and the higher hee cliimes, the more hee is deuoted to *Vanitie*, and the more he dotes on *Follie*.

The like consideration moued *Ioseph* to call one of his sonnes *Ephraim*, and the other *Manassch*, which are by interpretation, *Increasing* and *Forgetfulnesse*: As if hee should haue saide, *Abundance of wealth darkens the eye of the soule, and breedes an obliuion of God*: this was true in the *Zebulonites*, and likewise for the most part, in such as be most wealthie. For, who are more negligent in the seruice of God then they? and who more careless of his holie Word, and Sacraments? These make *Christ* stand at their dores & knocke. For vnles it bee to shew their pompe, they will neuer enter into the gates of the house of Prayer: These make the Ministers of the Gospell, like (q) *Michaels* (q) *Iudg. 17* Chaplaine, serue their turnes for meate and drinke, and 10. preach at their tables endes, onely for *Commence*.

These are so cold in deuotion, that they thinke it paines to goe vnto Gods Temple, to receiue the Sacrament, and therefore the Sacrament must come vnto them.

Belike these *Stowe-bellies* also are in hope, that when they die, God will send (r) a fiery *Chariot* for them, as hee (r) *2. Reg. 7.* did for *Eliab*, and thereby in *State* conuey them into hea- 11. uen; No, no, they deceiue themselves, it is to be feared, that a fire wil come downe from heauen to consume them but no *Chariot*, to carie them from hence; Better is the poore man that is wise vnto saluation, than the rich man that is a foole, & layes in his hart, there is no God.

For

For the second, the *Zabulonites* were *Sea-borderers*, and therefore the more wicked: for they that dwell by the Sea are most given to corrupt manners, either because of their wealth, which maketh them proude, or else because their *Scitnation* ministreth occasion of *Robberies* and *Pyracies*, and their Trading with other Countreys breedeth a morall infection among them; and for this *Plato* in his *Common-wealth*, would not haue the *Metropolis*, or chiefe Citie of a Kingdome to bee neare vnto the Sea, but distant ten

- (f) *Euseb. li. 12. ds. prap. euang. ca. 17.* miles, as (s) *Eusebius* writeth, that *Hiernsalem* was scituate Certaine it is, that in places most populous, *Sathan* beareth the greatest sway, as in Cities & great townes, in them you shall find the *Schoolemens nine-fold rancke of Diuels*: As first
- 1 (c) *Pseudo-thei.* *Hypocrites*, or (r) *false-gods*, that by their *fained sanctitie*, lead captiue simple women, and by their *dissimulation*, winne reuerence and adoration among men. Secondly (u) *Spiritus of lies*, these are *Shop-keepers*, which vent their wares with lying and couzenage, and vse false *Measures*, which are an abomination vnto the Lord. Thirdly (x) *Pessels of iniquitie*, these are cheaters & deceiuers, the disciples of *Thentus*, which diuel, as *Plato* sayes, was the first inuētor of Cards & Dice. Fourthly (y) *Renēgers, assassins, or cut-throtes*, that for lesse then *Indas Iscarioth*, will be hired to stabbe & kill a Christiā. Fifthly, (z) *Iuglers*, that is to say, *deceitfull Scribes and Lawyers*, that by their *legerdemaine* can mould the bodie of the Law like a *Nose of waxe*, and alter the case according to the Clients fee. Sixtly, (a) *Airie powers*, or turbulent & rebellious spirits, that are neuer cōtented with the present gouernmēt: Such are all *schismatikes*, that wilfully cut & diuide themselues frō the vnity of the Church. Seuenthly, (b) *Furies*, or kindlers of debate & discorde betwixt man and man; by carying of forged tales, and whisperings in the eare. Eightly, (c) *Intelligēcers*, that like *Iudas* will embrace a man, & kill him; and like *Iudas*, kisse a man and betray him. And ninthlie (d) *Tempters*, that like *Sardones*, will followe and haunt men, prouoking and inciting

ting them to mischief, and afterwards exclaime and crie out against them, as the Diuell himselfe vseth to doe, who is therefore called *Astaroth, the accuser of his brethren.*

All these, and many legions more dwell in the Citie, that are far remote from the Sea; and for this cause our Sani-  
our saith vnto his spouse in the Canticles, (e) *Come my welbe-  
lued, let vs go forth into the field, let vs remaine in the villages.* (e) Cant. 7.  
11.

Heerein hee declareth, that in solitarie places, there is the greatest integritie, and in the Countrey there is the most plaine dealing, and truest honestie. Sinne & Sinceritie, are like the Gowe, and the Spider; the Spider is for the Cottage, the Gowe for the Pallace; if the Gowe come into the cottage, it will want a pillowe, and if the Spider goe into the Pallace, her webbe will be swept downe; Euen so Sinne is for the Citie, and Sinceritie for the Countrey: For if Sinceritie should appeare in the Citie, the Citizen will make a scoffe at her Ceate: because it is without seame, and therefore out of the fashion: and if Sinne should abide in the countrey, it would soone bee wearie, because the countrey being not so rich as the city, cannot afford Sinne so good entertainment as shee desires.

If then Cities, that are farre distant from the Sea, bee Canes of vncleane Byrds, and holdes of foule spirites, what may we iudge of *Hauen-townes*, wherein not only domestike sinnes raigne, but also at whose ports or keyes continuallie arriues the *Ship-of-Fooles*; The *Moabitish* womē were stū- bling blocks to the *Israelites*, and they of *Tyre & Zidon*, no doubt, did in the lād of *Zebulun*, corrupt & deprauē the true worship of God, with their *Idolatrie*; And so it is in all Nations, by entercourse & *Confederacie*; one lēarnes the man- ners of another. Hence it is, that *Englishmen*, by conuer- sing with *Forreiners*, are become like the *Beast* called *Camelopardalis*, which in one part resemblē the *Camel*, and in another the *Panther*; For they sometimes fa- shion themselues, according to the *Dutch*. Sometimes they imitate the *Italian* and *Spanyarde*; And sometimes they

they follow the *French*, not onely in Apparell, but also in manners, in borrowing *Sobriety* from the *Dutch man*, *Sinceritie* from the *Italian*, and constancie from the *Frenchman*; And so did the *Zebulunites*, with their borderers, by which *Imitation*, the *Light* of true Knowledge, concerning God, was in the time of *CHRIST* viterly extinguisht, and put out, and all the people, (as the Prophet saith) *sate in darknesse*.

Having discovered and layed open the *finnes* and wickednes of *Zebulun*; Let vs now take a surueye of Gods *Mercie*: In this *Land of Darknes*, was *CHRIST* by the Angell *Gabriel*, promised to the *Virgine Marie*, there hee was conceiued, and there brought vp.

Secondly, vpon *Tabor*, a Mountaine in this Countrey, hee was *Transfigured* in glorious manner. And thirdly, amongst the tribes of *Zebulun*, and *Nephtalim*, which were become Gentiles, and so odious in the opinion of the *Jewes*, that they thought, that *No goodnesse could come out of Galilee*: *CHRIST* began to worke his miracles, and to preach the glad some tidings of eternall life.

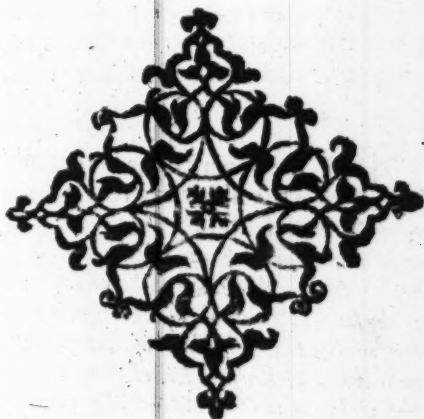
This teacheth vs, that God hath *mercie* in store, euen for them that are most wicked, if they will repent. And for this cause, sent his deare & welbeloued Sonne into the world, To gather together the lost *Sheepe* of *Israel*.

If then wee haue lost our selues in the *Darknes* of *sinne*, yet if wee be *Sheepe* that will heare his voyce, we shall not perish, though for a time we be *Lost Sheepe*: *Zachens* was a *Publican*, but after *Christ* had called him, hee became the childe of *Abraham*. *Marie Magdalene* was possessed with *seuen Diuels*, and yet *Manie sinnes* were forgiven her, because shee *loved much*; and one of the *Malefactors* that was Crucified with our Sauour, was a *Thiefe*, and yet hee was made a free-denison in *Paradice*.

If therefore (saith *S. Chrysostome*.) any man haue sinned grievously, yet let him not despaire, but looking vpon these examples of Gods *mercie*, comfort himselfe. For *Christ* was *Com-*

remained amongst the Zebulunites, by his conception, instructing vs, that he came not to call the righteous, but sinners to repentance; hee was transfigured vpon mount Tabor in the land of Zebulun, to signifie that he is not onely the glory of Israel, but also a light vnto the Gentiles; and hee first preached among them that sate in darkenesse, declaring hereby, that if sinners will be conuerted vnto him, they shal enioy that which the Gospell promiseth, eternall life:

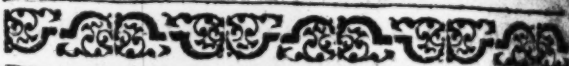
for sweete and mercifull is the Lord, and his  
commiserations spread ouer all the  
rest of his wonderfull  
workes.



P

THE





# THE SIXTH

## SERMON OF ISACHAR.

GEN. CAP. 49. 14. 15.

*Ifachar shall bee a strong Asse couching downe be weene two burdens, and he shall see that rest is good, and that the land is pleasant, and he shall bowe his shoulders to beare, and shall be subiect vnto tribute.*



Sachar was the fift sonne of Jacob and Leah, and his name signifies *Wages*, and *Reward*, according to the first signification, it hath relation to *Reubens Mandrakes*, for the which Leah bargained with *Rahel*, that Jacob should sleepe with her, whereupon she conceived and bare *Ifachar*, the historie hercof is thus recorded by *Moses*, (a) *Reuben* (saith he) went in the dayes of wheat haruest, and found *Mandrakes* in the field, and brought them vnto his mother *Leah*, then saide *Rahel* to *Leah*, giue me I pray thee of thy sonnes *Mandrakes*; but shee answered, is it a small matter for thee to take my husband, except thou take my sonnes *Mandrakes* also? then said *Rahel*, therefore he shall sleepe with thee this night for thy sons *Mandrakes*, and *Jacob* came from the field in the euening, and *Leah* went out to meete him, and said come into me, for I haue bought and paid for thee with my sonnes *Mandrakes*, and hee slept with her that night, and God heard *Leah*, and shee conceived and bare vnto *Jacob* the fift sonne, who was called *Ifachar*, which name is agreeable to the circumstance of his conception, for when hee was begotten, she paid wages to *Rahel* for her husbands company,

(a) Gen. 30.  
14. 15. 16.  
17.

pany; These wages were (b) as some thinke, *Mandrake* ap-  
 ples, and that therefore *Rahel* was so desirous of them, be-  
 cause they haue vertue to cause women to conceiue; but  
 this is a meere fable, for the *Mandrake* apple is very ressi-  
 gerative, a great procurer of sleep, and forgetfulnesse, and  
 (c) *Galen* saith, that it is cold in the third degree, further-  
 more *Rahel* notwithstanding these *Mandrakes* conceiued  
 not, neither would *Leah*, hauing now ceased to beare,  
 haue giue them away, if they had any such vertue; others  
 take them to be flowers, which were wonderous faire in  
 colour, and sweet in smell; *Oleaster* saies they were lillies;  
*Onkelos* holdeth, that they were violets, and some thinke  
 they were inchaunted, or loue-flowers, but *Rahel* needed  
 not to vse any inchantments, for her husband did already  
 loue her most dearly, most likely it is, that they were  
 louely flowers both for sight & smell, as the Hebrew word  
*Dudaim* signifies, but what flowers they were, it is vncer-  
 taine; howsoeuer certaine it is, that they were very plea-  
 sant, else would *Rahel* neuer for them haue forgone her  
 husbands company one night, in this bargaine of *Leah*  
 we may obserue, both how desirous she was of children,  
 and also how louing she was to *Jacob*, because rather then  
 she will want his societie, she will buy him, & pay for him  
 with her sons *Mandrakes*; Secondly *Isachar* signifies a re-  
 ward; & accordingly, *Leah* after her deliury of this son,  
 frameth her speech, saying, (d) *God hath giuen mee my re-*  
 ward, because *I* gave my maid vnto my husband; in these words 18.  
 she both manifesteth the chiefe occasiō of *Isachars* name;  
 and also bewraileth her owne infirmitie; in that shee as-  
 signeth that to bee the cause of her reward, which by the in-  
 stitution of God was forbidden; namely, *Polygamie*, or the  
 multiplictie of wiues and concubines, as it may appeare  
 by the wordes of God, saying, (e) *Man shall leane his father*  
 and his mother, & shall cleaue to his wife, and they shall bee one  
 flesh; the breach of any law is sinne, and therefore as *Isa-*  
*cob* tetragamie cannot bee iustified, no more can *Laban*,  
*Rahel*,

*Rahel* and *Leah* bee excused, who were the cause impulsive of this error in him: and yet *Leah* thought that shee had done well, in giuing her handmaid *Zilpah* to *Isach*, and therefore she saith, that *God* had giuen her a reward for it, and this her conceite shee expresseth in the name of her son *Isachar*, which is by interpretation a reward: and thus in stead of acknowledging her fault, shee braggeth and boasteth of it; as I cannot but commend her, in that shee would giue wages to buy her husband; so I cannot but condemne her, in that shee maketh *God* accessarie to euill, in calling him a Rewarder of her guiltines in *Isachars* trespass. *Isachar* shall be a strong Ass, &c. these wordes containe the character of *Isachar* & his posteritie, whom *Isach* compareth vnto an Ass; not out of any contempt of them, though the Ass be a contemptible beast: but onely by comparing the one to the other, to shew what kind of men the *Isacharites* should be; The Ass is an humble, profitable, and a gentle creature; whereas then *Isachar* is likened vnto an Ass, *Isach* does hereby make the Ass an Embleme of three things which were praise worthe in the tribe of *Isachar*, to wit, humilitie, publique vilitie, and meekenesse; first the *Isacharites* were men (f) that reioyced in their tentes, (as *Moses* saith) they were not like vnto the ambitious spider, which (as *Salomon* writeth) taketh hold with her handes, and is in Kings palaces, as most worldlings bee, some catching hold with the bloody hand of violence, and thereby striving to mount, as *Abimelech* and *Athaliah* did: some by fraudulencies smoothe hand, aduaneing themselves as the Talebearing Doege did in the Court of King *Saul*, and flattering *Amaziah* in the Kings Chappell at *Bethel*, and some by the guiled hand of Briberie, procuring preferment, as *Ieroboams* Priestes did, and as many clergie men at this day doe, the schollers of *Simon Magus*, who though they bee *asini coronati*, as one of the Emperours censured them in his speech to the King of France, yet they haue as aspiring mindes as Lions: such were

(f) Deut. 33

18.

Prou. 30. 28

Indg. 9. 5.

2. King. 11. 1

1. Sam. 22.

9.

Amos. 7. 10.

1. King. 12.

31.

were not the children of *Isachar*; for they were humble and lowly minded; in this respect, it is good for every man to bee an *Ass* like *Isachar*, because the humble are blessed; and the proud are cursed: for (n) *God resisteth the n* 1. *Pet.* 5. 5 proud, but giveth grace vnto the humble; hee cast downe the high (o) Tower of *Babel*, and raised the low Tabernacle in o) *Gen.* 11. 8. *Siloh*; he deposed proude (p) *Nabuchadnezzar*, and aduanced humble *Dauid*; and he resisted the haughty and insolent (q) *Haman*, but graced the poore-spirited *Mordecai*; q) *Hest.* 7. 10 humilitie, though in the worlds eye, it be but like *Hagar* in *Abrahams* house, a despised bond woman, yet in the sight of God, it is as *S. Bernard* saith, the *Queene of vertues*, that standeth vpon the right hand of the King of heauen in a vesture of gold, wrought about with diuers colours; for (r) *God* r) *Lus.* 1. 52. casteth downe the mightie from their seates, and exalteth the humble, and them of lowe degree; humilitie is one of those flowers that grow in the cheekes of *Christ*; of whom the spouse thus speaketh in the *Canticles*, (s) his cheekes are as a bed s) *Cant.* 5. 13 of spices and sweete flowers; and these flowers were Humilitie, Puritie, Charitie & Patience, in signe of his humble minde, he rid into *Hierusalem* vpon an (t) *Ass*, thereby t) *Lus.* 19. teaching vs to learne of him to bee humble and meeke; 35. though like Serpents wee stoppe our eares, because wee will not bee charmed, with *Christs* exhortation, yet me thinks the frailtie of our owne nature should abate the swelling humour of *Pride*, being truly considered and examined; (v) Lord what is man? man is altogether vanitie, v) *Psal.* 144 his time passeth away like a shadowe; what is man? (x) *Dust* 3. 4. that must returne to dust; then why art thou proude, o dust x) *Gen.* 3. 19 and asbest? what is man? an *Idoll* and a light shadowe saith *Sophocles*, and what are the greatest of men? they be but like vnto (y) *Nabuchadnezzars* Image, which hee sawe in his dreame; though their heads were goldē diadems, though their breastes and armes bee arraied in cloth of siluer, though their thighes bee harnessed with brassen armour, and though their legs be as strong as pillars of yron, yet

are therefore but Claie, and therefore their state is most fraile and brittle; our grandfather the first man was called *Adam*, because he was made of *Adamah*, which is *Red clai*, or *red earth*, and we that are his children, are framed of the same mettall or matter, and therefore like potten vessels wee be soone bruised and broken in peeces; oh then why should any man be proud; or puffed vp with vaine glorie? art thou honourably descended, yet be not proud of thy birth or alliance, for hee that bragges of that, boasteth of that which is his owne, saith *Seneca*; art thou *son* and well fauoured like *Absolom* or *Hester*? though beautie be as *Plato* saith, the principalitie of nature, and according to *Aristotle*, a greater commendation then all epistles; yet let it not make thee Proud; because *All flesh is gras*e and quickly withereth; art thou *Rich*? yet let not thy wealth make thee prouder, for naked thou camest out of thy mothers wombe, and naked thither thou shalt returne; art thou learned? yet be not proud; for humane knowledge is but foolishnesse in Gods sight; seeing then that man hath nothing to be iustly proud of, why should hee not rather strue to be like the *humble asse*, then the *headstrong horse*, that must be holden in with bit and bridle;

Secondly, the *Isacharites*, were very profitable members to the common-wealth of *Israel*, for they were *Husbandmen*, & did exercise tillage; and therefore *Jacob* compareth his sonne *Isachar* to an *asse* both in regard of his laborious vocation, and also in respect of that commoditie which is reaped by husbandrie; what beast taketh more paines then the *asse* and what beast can be more for profit, then that which taketh paines; the *Isacharites* then beeing *Husbandmen* were right *Asses*, because they were both painfull and profitable; they did not like the

(2). *Amos*.  
6.4.

(2) *fat kine of Bashan*, or the noble men of *Zion* lie upon beds of *Inorie*, and stretch themselves upon their beddes; but they did rise vp early and went to bed late; They did not spend the time in singing to the sound of the viols, in inuening to themselves instruments of Musicke, in drinking wine in bowles,

and so on.



converting themselves with the chiefe ornaments; but making  
the Pismire their president; of which *Salomon* saith, (a) *Pro. 6. 6.*  
*Go to the Pismire o' sluggard, behold her waies, and be wise;*  
in the sweate of their browes they ate their bread;  
by whose labours it came to passe, that the rest of the  
Tribes were well fed, and plentie of meate and drinke  
was in their Princes pallaces; the Plough is the true  
*Cornucopia*, or horne of plentifulnesse, and where it is not  
followed, *Scaritie* comes like an *Armed man*, and *Deearth*  
vpon a (b) *Blacke horse with ballances in his hand*; the (b) *Apo. 6.*  
one violently, the other speedily; In a well-gouerned 5.  
common-wealth therefore, euery man ought to be an  
*Isacharite*, and put his hand vnto the Plough; that there-  
by hee may shew himselfe to be a profitable member;  
*The Kings plough* is a vigilant care ouer his Subiects, in  
making good lawes and seeing them executed, in sup-  
pressing the wicked and protecting the good, and in mi-  
nistring iustice without respect of persons; the *Bishoppes*  
plough is *Watchfulnesse*; the word *Episkopos* saies *Plato*, lig-  
nifies a *Vicegerent* or an *Overseer*; he is called a *Bishop*  
(saies *Austin*) who is the *Superintendent*; *Homer* calles  
the Scoutmaister in an armie *Episkopos*, and *Andromache*  
named her husband *Hektor* the *Bishop of Troy*, because to  
him principally was commended the defence of the cit-  
tie, the very name then of a Bishop, telles euery Bishop,  
how he must follow his Plough, and looke to his charge;  
he is the Churchs centinell that must sit in the watch-  
tower; (c) *the Church is a dove in the holes of the rocks*, there- (c) *Cant. 2.*  
fore he must preserue her from the *harpies* talant, (d) *The* 14.  
*Church is a lillie* therefore hee must looke to her that she (d) *Cant.*  
be not gorged & galled with thornes, *the Church is a Rose*, 2. 2.  
therefore hee must keepe her from the Cankerworme,  
*Heretic* and *Schisme* be the rauinous *Harpies*, pricking  
thornes, and venomous wormes; as the *King* and the  
*Bishop* haue their seuerall Ploughes, so euery inferi-  
our person whether *Clericall* or *Laicall*, must haue his  
hand euer at his Plough, for if the Clergiemens Plough  
rest, the soules of men will starue for want of the  
Bread

*Aug. de*  
*Sanct. Ser.*  
51.  
*Iliad. 10.*



- Bread of life; and if the *Layemens plough* lie idle, the common-wealth like the (e) *Sluggardes field* will be overgowne with thornes and briars; want and penurie; Thirdly, the *Isacharites*, were a people so meeke and gentle, that they would beare any burden vpon their backs rather then kicke against the Pricke, or seeke reuenge; and herein they fitly resemble the asse, which of all liuing creatures will beare strokes with the greatest patience; as may be gathered out of *Homers* words, who saith, that the slowe asse, though many stauces be broken vpon his backe, yet will he not be moued, and driven from his pasture; The Egyptian Priests in their *Hieroglyphickes*, deciphered a patient meeke man, by painting an asses head vpon a mans booke; and if we looke into the historie of *Balaam* and his Asse, we shall there see the perfect picture of a hastie man and a meeke Beast; *Balaam* because his Asse would not goe forward, smote her diuers times with a staffe, & also wished that there had beene a sword in his hand, that therewith he might haue killed her; But the Asse when the Lord had opened her mouth gaue him no harder language but this, (f) *What haue I done vnto thee that thou smitest me three times? am not I thine asse, which thou hast ridden vpon since thy first time vnto this day? haue I used at any time to doe thus vnto thee?* these words were framed by the Angel of the Lord, who maketh the asses tongue his instrument of speech, as the diuell vsed the (g) Serpent when he tempted *Euab*; but yet the phraze and maner of speaking does aptly agree with the asses meeke and gentle nature; whereas then *Iacob* saith that *Isachar shall be an asse*; his meaning is, that his posteritie shall not onely be lowly minded, and profitable to the common-wealth, but also patient, long suffering, and meeke spirited; such an asse must euery true Christian be, namely, Mecke and gentle; it was no shame for our *Sauour* in that he was compared to a (h) *Sheepe* in regard of his meekenesse, and it is no disgrace for vs if wee be his disciples to be likened to an

asse in respect of our gentleness; amongst the people called *Cumai*, the Adulteresse that had ridden vpon an asse, which was their custome for punishment, was euer afterward in disgrace called, *Onobasis*, or *Asserider*; now it were to be wished, that all such hot spurres, and impatient *Shimsh*, as wil not imitate the asse in meeknesse, might like the *Canaan* adulteresses, whē they offend with their fierie tongues, & shoote out their arrowes, euen bitter words, be compelled to ride vpon asses, that being so put to shame, shame might force them, to learne of *Christ* to be meeke;

(i) *Blessed are the meeke* (saith *Christ*) *for they shall inherit* (i) *Math.* the earth, and the *Psalmist* saith, that (k) *meeke men shall* 5.5. possesse the earth, and shall haue their delight in the multitude (k) *Psal.* of peace; but of the contrarie part, our Sauiour tels vs, (l) 37.11. that whosoever is angry with his brother vnadvisedly, shall be (l) *Mat.* 15. culpable of iudgement, and whosoever saith vnto his brother 22.

*Raca*, which word in the *Syrians* language, is Idle braine, shall be worthy to be punished by the counsell; and whosoever shall say soyle, shall be worthy to be punished with hell fire; seeing then that *Blessednesse* attendeth vpon the Mecke & gentle, and that *Iudgement* and the *Curse* of *God* hangeth over the houses of *Angrie* and fierie persons, let vs all strue to conquer and subdue this hot and wilful passion; which (as the *Philosopher* saith) is worse then madnesse; what though *Heracitus* say it is hard wrestling against anger, and *Plato*, that anger is neither to be stricken with, nor to be subdued; yet by the helpe of *Gods* spirit we may easily extingwish this immoderate heate, if wee but set before our eies the Great reward of Meekenesse and the sharpe punishment of Anger.

*Isachar* shall be a strong asse, &c. The *Ass* is a word of Disgrace, but strength is commendable, so then though according to the letter of this text *Jacob* seemes to vilifie *Isachar*, in saying he shall be an asse; yet hee magnifies and bleisseth him and his Tribe in comparing him to a strong Ass; or as it is in *Hebrews*, an asse of good bones, or

Q

as *Oleaster* interpretes the words, *An asse with a strong & a spine backe*: that is to say, as *Onkelus* translates them, *Rich and Wealthie*, and according to *Jacobs* speech it fell out, for the portion or lot of the *Issacharites*, in regard of the soile was more fruitful then the inheritance of any other Tribe, for in it laie *Esdrelon*, abounding with Corne, wine, and oyle, there likewise were the mountaines of (m) *Gilboah*, which were cursed by *David*, because vpon the *Saul* & *Ionathans* were slaine, & these were very fertile, *Issachars* posteritie then, were both *asses*, and *strong*, that is, *rich and humble*, rich and profitable to others, & *Rich and Meek*, in them we may behold *Three rarities*, or three *Wonders*.

First, it is a very strange thing to see a *Rich man humble*; for *Riches* are of the nature of the *dropse*, they make a man swell; euery foolish & churlish *Nabal*, that hath a possession of his owne in *Carmel*, and is maister of three thousand sheepe, and a thousand goates, wil scorne, & disdain the worthiest *David*; saying, (n) *Who is David, and who is the sonne of Isai?* also these *Cormorants* which like *Caterpillars* are but engendred *ex putredine*, of some muddie and slimie *stocke*, when they haue scraped together store of wealth, and haue commenced *Gentlemen*, or are made *Symoniack* Knights, they, I say, will looke for more reuerence and worship, then he which is truly generous and noble borne; and indeed their expectation is seldome frustrated; for the poorer sort doe crouch vnto them, and bowe their knees to these *Baals* and vnrighteous *Mammons*; but yet I may say as *Aristodemus* of *Sparta* was wont to say, *Riches, Riches are the man*; it is the *Wealth* of these men, not their *Persons*, which al people so much respect; & therfore they may well be compared to the *asse*, which amongst the *Egyptians* bare vpon her backe the *Image of Isis*; This *asse* going along the streetes, and seeing the people kneele & do reuerence, thought that this obeysance was made to her, not knowing that it was for the *Goddesses sake*, whom she bare vpon her backe; hercof there is an Embleme, with this motto, *Non tibi sed Isidi*, *Not to thee, but to Isis*; this *Ass* may be the *Rich & proud churles* looking glaife, wherein hee may see how hee imitates the *Ass* in

(m) 2. Sam.  
1. 21.

(n) 1. Sam.  
25. 10.

Stupiditie and simplicitie, but not in humilitie; I doe not  
condemne him because he is strong, for (o) *Riches are the* (o) *Ecclef.*  
*gift of God*; but for that his strength makes him proud  
and insolent; if the worldling would like *Isachar* be a  
strong asse; that is, ioyne Wealth and Humilitie toge-  
ther; then should I commend him, like *Abraham, Isaac,*  
and *Jacob*, who were very Rich and very Humble; but  
such kind of strong asses, are as rare as blacke Swans; for  
it is the nature of wealth to make men arrogant; & ther-  
fore I account it a wonder in the *Isacharites*, that were both  
asse & strong; welthie & poore in spirit; so should all men  
be, for if we looke vpon this worlds pelfe with iudicious  
eyes, we shal find; that they be not so honourable things,  
as *Euphides* esteemed them, and likewise, *Antiphanes, He-*  
*rod, and Menander*; the first of which writes thus; O gold  
the most excellent ornament of mortall men: the second, *Sil-*  
*uer is the blood and soule of a man*: the third, *Riches are the*  
*soules of miserable mortall men*: and the fourth, *Our Siluer*  
*and our gold, are our best Gods*: Are Riches blood? why  
then doe rich men growe old? Are Riches the Soule?  
why then doe rich men die? are Riches Gods, why then  
doe rich men goe to hell? but leauing these poets and  
Idolaters that make *Mammon* a God, let vs see what  
there is in Wealth that can make a wisemã proud; What  
are Riches? Things gotten with much labour and care,  
kept with suspition, and ieaousie, and lost with anguish  
of minde and dispaire; what are riches? an unhappie or  
miserable haruelt, and the snare of the soule, for they  
which be rich fall into many temptations: what are Riches?  
impediments and hindrances of saluation, (p) it is more (p) *Matt.*  
*ease for a camell to goe through the eye of a needle, then for* 19.24.  
*a rich man to enter into the kingdom of God*: If the Proud  
worldling would but imprint this consideration in his  
minde, he might proue to be an *Isacharite*, rich, and hum-  
ble, and hereby worke a miracle.

Secondly, it is wonderful, to find a Rich man, that is pro-  
fitable to others; the Rich man is a goldē Asse, but his gold as  
litle profiteth the Common-wealth; as *Midas* his meat be-  
ing turned into gold, did profite or pleasure him; Nay, he

is so farre from distribution to any man, that the more he desireth; his tongue like the horseaches daughters, crieth continually *Gine, Gine*; his throate is an open Sepulcher, and his desires like the barren wombe, and Hell-mouth will neuer be satisfied.

I haue read of a couetous Rich-man, who lying vpon his *Death-bed*, made his last will or Testament, and therein because no man liuing should fare the better by him, he bequeathed all his lands and goods to himselfe: There be many as vnwilling to bee beneficiall to others, though not so foolish as that miserable wretch. The *Pontifaine Piusus*, whom they make the god of wealth, to be blinde and lame: *Blinde*, because he blindeth rich-men, in such sort, that they will neither looke vpon, nor looke vnto any but themselues; and *lame*, because he maketh rich-men so lame, both in their hâds & feet: that neither their hands can giue any meate to the hūgrie, nor their feete walke to visite the sicke, & such as be in prison; because wealth maketh a man more couetous then otherwise he would be, and lesse profitable to the cōmon-wealth. Therefore *Plato* wished that out of his Cōmon-wealth golde & siluer might be banished; for as he thought, it was impossible for a man to be rich & good; I cannot absolutely subscribe to this position, because we reade of diuers in the Scriptures, who were both good-men, and rich-men; as for example, *Abraham, Isaac, & Iacob*; and euen in our dayes, there haue bene many rich-men so good both to the Church and Cōmon-wealth, that they deserue to be called *Patres patria, & Ecclesie nutritij*: The Fathers of their countrey, and nourcers of the Church; These are builders of Hospitals, Founders of Colledges, & Charitable workers.

O let all such men O Lord, be had in perpetuall memorie, & euer flourish in thy house like greene Baie-trees: but as the nūber of thē which bowed not the knee to Baal, was nothing cōparable to thē that went a whoring after that strange-god; so there be scarce *seuen of seuen thousand Rich-men*,

men, that will voluntarie disburse a mite for the publike good either of the *Church* or the *Common-wealth*.

Thirdlie, it is rare to see a *Rich-man* that is meeke and gentle; for *wealth* is the mother of *Pride*, and *pride* begetteth *impatience*. *Rich-men* therefore are like *Esops Asse*, wrapt in a *Lyons skinne*, cruell and rigorous in their carriage and behauiour: Hee that is truly meeke and patient, when hee is smitten on the right cheek, will turne the other also: & when he is sued at the Law for his coate, will deliuer vp his cloake also: being so farre from seeking reuenge, that like a sheepe, dumbe before the shearer, he will not so much as open his mouth to complaine of any wrong, but beare all with meeknesse: but *rich-men* do quite contrarie: & therefore few of them be meeke & gentle; Let but one of their inferiours offer to touch their cheekes, they will presently do to them as (q) *Nabuchadnezzar* did to *Zedekiah*, plucke out his eyes: or if he lay any claime to their cloake, they (q) 1. *Kings*, will serue him such a trick as the (r) king of *Ammon* did 25.7. *Dauids* Embassadors, cut his garments so short, that hee (r) 2. *Sam*. shall want wherewith to couer his nakednes; There be five 16.7. foolish virgins, which continually follow this *Asse*, (s) as the five wise virgins follow the *Lambe*; & these are forcereisses, (s) *Apo*. 14. that make him drunk with the cuppe of *impatience*: the first 4. is, *Orgilotes*, she vpon euery slight and light occasion stirreth and prouoketh him to anger; the second is *Acrocholia*, & she filleth his hart with the gal of *bitternes*, & annoineth his tongue with the poyson of *aspes*; the third is *Picrotes*, shee makes him Engrave his wrongs & discontents in *marble*, so that they may neuer be forgotte: the fourth is *Chalepotes*, her office is to remoue out of his body the fleshy-heart, and to giue him a heart of *stone*; the fifth is *Menis*, and shee maketh him so perfectly outrageous and madde, that any little trespasse moues him forthwith to take his neighbor by the throat.

These are the *Euill-spirits* that haunt *Rich-men*, by whose charms it comes to passe, that it is a great wonder if any of them



them be like *Isachar* both strong and asse; that isto say, Rich, and Gentle, *Isachar shall bee a strong Asse, couching downe betweene two burthens, &c.*

*Iudab* by *Jacob*, is copared vnto a *Lion couchant*; whereby is vnderstoode that his victorious familie should be affraid of no enemie; but *Isachar* is likened to an *Asse Couchant*, because hee must yeeld his backe to the burthen, and his shoulers to beare; some Hebrewe say, that by *Isachars Couching like an Asse*, is meant their great labour and studie in the Law; because in the first book of the *Chronicles*, and the twelfth Chapter, it is said, (r) *but the children of Isachar hadae vnderstanding in their times, and knewe what Israel ought to doe*; this is but a strained interpretation; for all that can be collected from hence, is this, that the *Isacharites* which tooke *Dauids* part against the house of *Saul*, were men of good experience, which in the managing of warre, and ordering of battels, knewe at all times what was to bee done; more truly, by the *Asse Couchant* is signified, the great labour and toile which the *Isacharites* did endure in the tillage of the ground, and this exposition is moost correspondent to the qualitie of a husbandman; whose custome is to rise vp early, to goe to bedde late, and to eate the bread of carefulnesse, which three will make the strongest body couch, and droupe, and these are incident to all husbandmen; for if they hope to prosper and thrive, they must not lay as the *Sluggard* in the *Proverbes* did, (v) *Yet a litle sleepe, a litle sumber, and a litle folding of the handes to sleepe*; but they must rise vppe early, neither must they followe the course of the Sunne in going to bedde when it settes; nor like the *Epicure* say, *Let vs eate and drinke, for to morrowe wee shall dye*; but they must be watchfull and careful, for otherwise (x) *povertie will come vpon them, as vpon one that trauelleth by the way*; if a man bee an *Asserampant*, and play the prodigall, he will soone bee brought to keepe hogs; and if a man be an *Assedormant*, and neglect

(r) 1. Chron.

12. 32.

(v) Pron. 24.

33.

(x) Pron. 24

34.

his businesse, he will quickly, according to the Prouerbes scratch a poore mans head: therefore hee that desireth to reioyce in his tentes like *Isachar*, must like *Isachar* Couch like an *Asse* betweene two burthens.

Couching betweene two burthens, &c. the word in the originall which is *Mishpat*, significeth both a *Bownd*, a *Lot*, & a *Burthen*; and therefore some haue interpreted the words thus; *Isachar* shall be a strong *Asse*, lying betweene two boundes; the Sea of Galile on the one side, & *Tabor* on the other: some thus, *Isachars* portion shal lye betweene the *Lots* of *Manasseh* and *Zebulun*, hauing the *Lot* of *Manasseh* vpon the South, and *Zebulun* vpon the North, but the most naturall expolition is, to say that *Isachar* coucheth betweene *Burthens*, for so shall the translation not vary from that metaphor which *Iacob* vseth, calling *Isachar* an *Asse*, betwixt whom & *Isachar* there is this similitude; as the *Asse* yeeldeth his backe to the burthen, and willingly beareth it, and plieth his prouender notwithstanding his burden, so shall *Isachar* labour as an *Asse* in tilling of the ground, and shal yeeld to the payment of any tax or tribute, rather then leaue his tents or goe abroad: but here this question may bee demaunded; were the *Isacharites* more burthened then the rest of the Tribes of *Israel*? they were, first because of the fruitfulness of their countrie, for they were very rich, and therefore in equitie they were to allow large subsidies to the King; secondly, being wealthy, they were content to buy their rest & quietnes with money; thirdly, being husbandmen, they were therefore lyable to the most burthens, because euer the weakest in reputation goe to the wal; & therefore their plough must feede the Epicure with daintie fare, & it must cloth the rich glutton with purple and fine linnen, the *Burthen* the betweene which the *Isacharites* did couch, were these two; *Tillage*, and *Tribute*; And hee shall see that rest is good, and that the land is pleasant, and hee shall bowe his shoulder to beare, and shall bee subiect vnto tribute; in these wordes *Iacob* alledgeth the causes why *Isachar* is an *Asse*; and

and these are the Sweetnesse of rest, and the pleasantness of the land; for because Rest is good, & the land pleasant, therefore he shall pay tribute to procure rest, & willingly take paines, because the land yeeldes him fruites of increase; Tillage and tribute were *Isachars* burthen; the first whereof, though it be heauie, yet the cariage of it is delightful; the second, though it bee troublesome to his backe, yet it dischargeth him of many incumbrances; so then his Rest was painfull, and his labour pleasant: his rest was painfull because it made him subiect to tribute, but hee was contented with any imposition to obtaine his freedom, and liue at home; because the Retired and quiet life is the best of all other; the rest of the tribes of *Israel*, which had not so heauy a burthen laid vpon them, were euer at the Kings command, either for seruice in the warre, or attendance in the Court; now *Isachar* seeing that the companions of War, are Death and Danger; and that the Court is a gorgeous or sumptuous prison, where the greatest nobles wear golden fetters; therefore hee chuseth rather to reioyce in his Tent, & to liue privately, and quietly, though his rest bee costly, certainly, notwithstanding the husbandmans burthen is heauy, yet his manner of life is very sweete and happy; first because hee liues very laboriously, and euer eates his bread in the sweat of his browes; and thus his labour is Phisick, both for his body and his soule, first it preserues his body from diseases; for what man is so healthfull as the husbandman? who can haue a better appetite, and better digestion then he; of the contrary part, such as wallow in pleasure, & liue idly, are euer either chastned as *Dauid* was by their reins in the night season, or else like *Mephiboseth*, they are lame of their feet; the Stone and the Gout, cleaue (like (y) the Leprosie to *Gehazi*) to such as leade idle and intemperate liues; secondly the husbandmans labour is the diuelt obiect; for what is the cause that the labouring man is ordinarily lesse vicious then such as liue at ease; because

(y) 2. Reg. 5.  
27.

ease

ease and slothfulneſſe are the occasions of many ſinnes,  
as appeareth in the *Sodomites*, (a) *whoſe iniquitie was pride*, (a) *Ezech.*  
*fulneſſe of bread, & abundance of idleneſſe*. S. *Ambroſe ſhew-* 16. 49.  
eth by the ſimilitude of the *Crabfiſh* and the *Oyſter*, how  
Sathan tempteth and inueigleth ſuch as liue idely: *The*  
*crab* (ſaith he) moſt willingly eateth & meate of *Oyſters*,  
but for ſo much as the *Oyſter* is well fortified on both  
ſides with moſt ſtrong ſhelles; ſo as they cannot be broken  
by force, therefore the *Crab* doth craftily watch, till the  
*Oyſter* doe open her ſelfe to the ſunne, & to take the aire,  
& then ſhe putteth a ſtone into the mouth of the gaping  
*Oyſter*, whereby being hindered from closing of her ſhelles,  
ſhe ſafely thruſteth in her claws, & feedeth of the meate;  
ſo (ſaith he) while men be giuen to ialeaſſe, and open  
their mindes to pleaſures, the diuell commeth and put-  
teth in filthie cogitations; ſo that when they are not able  
to drawe backe their ſhel, wherewith they were armed be-  
fore, they are preſently deuoured; it is Idleneſſe then that  
layeth a man open to the temptations of Sathan: but *La-*  
*bour* (b) like the *ſhield of faith*, quencheth all the fierie (b) *Eph. 6.*  
darts of the diuell; The husbandman is like *Demosthenes*, 16.  
he ſpends more oile then wine; but the *Wanton Chamberer* is  
like the *Epicure*, he ſpends more wine then oile; hence it is;  
that the one is ſo honeſt, and the other ſo diſſolute; be-  
cauſe the one takes paines, and the other liues idely; Se-  
condly, the husbandmans life is both happie and ſweete,  
becauſe it is a *Quiet life*; and therefore in that *Iſachar* chu-  
ſeth it before any other, he may well be compared to the  
*Olive tree*, the *figtree*, & the *vine* in *Iothams* parable; (c) *The* (c) *Iudg. 9.*  
trees (ſaies *Iotham*) went forth to annoint a King over them, &  
ſaid vnto the olive tree, raigne over vs: but the olive tree ſaid  
vnto the ſhould I leane my ſatneſſe, wherewith by me they honour  
God and man, and goe to aduance me above the trees? then the  
trees ſaid to the figtree, come thou and be King over vs; but the  
figtree answered the: ſhould I forſake my ſweetneſſe & my good  
fruit, & goe to aduance me above the trees? then ſaid the trees  
vnto the vine, come thou and be King over vs; but the vine ſaid

unto them should I leaue my Wine? whereby I charge God's man, and goe to aduance me aboue the Trees? So *Isachar*, like the fig-tree, will not forgoe his sweetnesse, like the *Olive-tree*, will not depart from his Fatnesse: and like the *Wine*, will not forsake his Cheerfulness, for to weare a *Diademe*, or swaye a *Scepter*; And his reason is, because there is no life like the quiet and priuate life, either for the seruice of God, or for the contentation of the minde.

Let vs but cast our eyes vpon the *Ambitious Brambles*, which desire to growe in *Pallaces*, and to haue other Trees put their trust vnder their shadowe, and wee shall finde that in them there is neither *Fatnesse*, *Sweetnesse*, nor *Cheerfulness*; No, for in steade of these, they beare *Prickes*, the *Pricke of Feare*, the *Pricke of Suspicion*, the *Pricke of Enuilation*, and the *Pricke of Discontent*.

For one of them being growne to great height, is afraid to be cut downe suddenly, as *Haman* was; An other being high, & hauing goodly branches or Offices, suspects that euery one that looks vpon him, wil strue to loppe him; Another, because hee is outstript in growth, withers and pines away with enuie; and the last when he feeles his sappe dried up, dies with griefe and discontent.

These are *Courtiers*, being barren of *Cheerefull Grapes*, *sweete Figges*, and *fatte Oliues*, that is to say, *Peace*, *Content*, and inward *Mirth*, as the fruitles Tree, which our Saniour cursed; Seeing this is true, *Isachar* is not to be marvelled at, because to obtaine Rest at home, he couched like an *Ass*, vnder the burthen of *Tribute*; thereby purchasing his freedom from seruice to the king, both in the warres, & in the Court. The second cause of *Isachars* couching like an *Ass*, is the pleasantnes of the land: for he saw that the land was pleasant, and therefore he bowed his shoulders to beare; the inheritance of the *Isacharites*, as I said before, did abound with *Corne*, *Wine*, and *Oyle*; And therefore seeing this soyle was so fertile, it made them take paines in Tillage & husbandrie, for they followed the Plough for *Corne*, they drest the vines for wine, and they planted *Oliue Trees* in hope of *oyle*.

Tillage

*Tillage* then was *Isachars* second burthen, which hee bare with alacritie; because the heauines thereof was counterpoised with the pleasant fruits of the land; the like consideration in former times moued great Princes and Potentates to giue their mindes to *Tillage*, as a thing most pleasant and profitable.

*Xenophon* called it a *Royall studie*, and *Cyrus* the king of the *Persians*, was accustomed to sow *Cornes*, & to plant *Trees*.

Allo we reade of diuers worthie *Romanes*, that haue bin called from their *Husbandrie* in the Countrey, to come and beare office in the Citie, and afterwards returne to the Plough againe; which they neuer would haue done, but that they perceiued that the *Pleasure*, and the *Profite of the Plough*, were farre greater then any other pleasant, but vnprofitable delight.

*Isachars* lotte is euery true *Christians* case; for as hee was an *Asse couchant*, so are they: The wicked worldling is an *Asse*, but not an *Asse* in humilitie, publike profite, and meekenesse, but an *Asserampant*, that is so proud, that he careth not for his Maister, *GOD ALMIGHTIE*; at whose Cribbe hee continually feedeth: but the *Righteous*, an *Asse Couchant* betwene the burthens.

These *Burdens* are, *Tribute* and *Tillage*; the *Tribute of a Christian*, is the patient bearing of the *Crosse*, which by the Imperious World is layde vpon his shoulders.

Concerning this burthen, our *SAVIOVR* saith, *He that will be my Disciple, let him take up his Crosse, & follow me. Cic. lib. de*

Though this *Crosse* be so heauie, that it makes mania one groane vnder it, yet it is in this respect pleasant; because at the length it procureth rest; (d) For blessed are they which suffer persecution for righteousness sake, For theirs is the *Kingdome of heauen*; as the *Isacharites* vnder their burthen, for great content: so doe the righteous vnder the *Crosse*; For it is like vnto (e) *Aarons* rodde, (e) *Num. 17.* which brought forth buddes, Blossomes, and ripe *Almonds*, the budde of the *Crosse*, is the certaine marke of *Saluation*: 8.



for whom God loveth hee scourgeth, and whom hee chasteneth hee receiveth: the Blossome of it is, an assured hope, that he is one of them that enters in at the straight gate; because the Apostle saith, that by many afflictions and tribulations wee must enter into the Kingdome of heauen; and the Ripe almondes that growes vpon it, is a Confidence, that neither height nor depth can separte him from the lone of GOD, considering that hee beareth the marke and badge of his welbeloued sonne CHRIST IESVS. This Crosse is the Burthen of all Christian *Isacharites*, neither must wee grudge at the bearing of it, seeing that our SAVIOUR did not onely carie the woodden Crosse vpon his torne and wounded shoulders, but also beare our infirmities, and was chastened for our transgressions; and then ought the Disciple to bee about his Maister? indeede the Crosse is heauie, and hee had neede of *Samsons* shoulders that can with patience support it, but as *Simon* of Cyren did helpe CHRIST to beare that Crosse vpon which hee was put to death, so CHRIST helpeth his followers by strengthening their weakenes with his omnipotent arme; The Church is a Shippe, the world is a Sea; by the swelling waues whereof this Shippe is continually troubled, but the power of CHRIST is such, that when hee awaketh and cometh to iudgement, hee will rebuke the windes and the Sea, and then there shall bee a great Calme; *Iohn* in his preamble to the Revelation thus stileth himselfe; (g) I *Iohn* euen your brother and companion in tribulation, and in the Kingdome, and patience of IESVS CHRIST; herein wee may obserue how hee placeth this word Kingdome, betwene Tribulation and Patience, to teach vs that there is no obtaining of eternall rest, without the patient bearing of the Crosse; *No man* saies *Augustine*, can reioyce with the world, and raigne with CHRIST. and *Saint Hierom* saith, It is impossible that any man should enioye both present and future delights; as then the *Isacharites* did willingly bowe their

(f) *Aug. in*  
*Psal. 93.*

(g) *Apo. 1. 9.*

*Psalm.*

Shoulders to beare the burthen of *Tribute*, because they sawe that *Rest* was good, so must all true Christians be contented to vndergoe the *Crosse* in this life, if they hope after death to rest from their labours.

Secondly, *Tillage* is the other *burthen* of a Christian: God is a *Husbandman*, and hee sowe good wheate, and the *Diuell* also is a *Husbandman*, but his graine is, *Tares*; these two haue their seuerall bailiues of husbandrie; Gods *Bailiues*, be zealous and industrious ministers that labour in his haruest, at his plough, and in his vineyard, the *Diuels Bailiues* be Heretickes, and Schismatickes, which by their corrupt doctrine, poison the soules of men; both of these *Bailiues* haue their *Burthens*, but herein there is a difference, the *Diuels* burthen is light, and is borne with ease and pleasure; but Gods burthen is heauie, and the carriage of it painefull and troublesome, for when the *Diuell* entertaines any *Bailiue* into his seruice, hee makes the same promise that *Syrus* did, saying, (b) *Who soeuer will come and bee my seruant, if hee be a footeman, I will make him a horseman: if hee be a horseman, I will make him ride with Coaches: if hee be a farmour, regum. I will make him a Gentleman: if hee possesse a cottage, I will giue him a village: if hee haue a village, I will giue him a Citie, if hee be Lord of a Citie, I will make him a Prince of a Region or Countrie, and as for gold, I will powre it forth vnto them by heapes and waight, and not by number; these are the wages of Sathans hirelings, wondrous glorious in pompe of wordes, and ostentation of stile: but of the contrarie part, Gods proclamation to his husbandmen, is Repent, for except you sowe in teares, you shall neuer reape in ioy; (i) in this world you shall receive affliction, they shall whippe and murder you, and you shall be hatefull in the sight of all men for my name sake; this is the entertainment propofed by God to such as will come and serue at his plough, and beare his burthen; hence it is, that Sathan hath so many, & God so few husbandmen, because*

i) Job. 16.2.

because the *Burthen* of the one is *so light*, and the other *so heauie*; but this ought not to discourage a true *Christian* from *Tillage*; remember *Isaiah*; he *saw* that the land was *pleasant*, and *yeelded him* for his *paines and labour*, *Corn*, *wine and oyle*, and therefore with *alacritic* hee bowed his *shoulder* to beare the *Burthen of tillage*; so let vs looke vpon the *pleasantnesse* of Gods *Land* which we *till*; and then wee shall finde that the *fruites* thereof doe *uerballance* all our *Labours*; for in stead of *corne* we reape *Christ* himselfe, who is *The bread of life*, in stead of *wine*, we enioy the *Grace of God*, and in stead of *oyle*, we shall be *partakers* of *euermlasting ioy and gladnesse*. O then who would *not like an asse* couch vnder Gods *burthen* in this *life*, by holding his *plough*, labouring in his *vineyard*, and sweating in his *haruest*, considering that his *Penie* is *eternall life*, and his *wages*, *ioyes euermlasting*.



# THE SEVENTH

## SERMON OF DAN.

GEN. 49. 16. 17. 18.

*Dan shall iudge his people, as one of the Tribes of Israel.*

*Dan shall bee a Serpent by the way, an Adder by the path, byting the Horse-beeles, so that his Rider shall fall back ward.*

*O Lord I haue waited for thy Salvation.*



*AN* was the Sonne of Jacob, by Bilhab the Hand-maide of Rahel; for when shee saw that shee bare Jacob no children, shee envied her sister, and saide vnto Jacob, *Gine mee children, or else I die*; Then Jacobs anger was kindled against Rahel, and hee saide, *Am I in Gods stead, which hath with-holden*

*from the fruite of the wombe?* and shee said, *Behold my maide Bilhab: Go in to her, & she shall beare upon my knees, and I shall haue children also by her, then she gaue him Bilhab her maide, and Jacob went in to her: So Bilhab conceiued; and bare Jacob a sonne: then saide Rahel, God hath giuen sent me on my side, and hath also heard my voyce, & hath giuen me a sonne: therefore she called his name Dan; which is by interpretation, Iudgment. This name of Dan being giuen by Rahel, discovereth in her three infirmities; the first is Enuie, because her sister Leah was fruitfull, & shee barren: therefore she envied her. S. Augustine excuseth Rahel, saying, non inuidia sed zelauit sororem; shee did not enuie her sister, because*

(a) Gen. 32  
1. 2. & c.

August. cont.

Faust. lib. 2.

cap. 54.

cause

cause she beare children, but shee had an earnest desire to be like vnto her in fruitfulness; but the *Word Dauid* which signifieth a Sentence or a Iudgement, is an euident demonstration of her malice and enuie; the second is *foolishnesse*, for she said vnto her husband *give me children*: shee saith not so: as though *Iacob* of purpose had restrained his naturall force as *Rabbi Lewis* thinketh: neither is it her meaning that *Iacob* should by his prayers obtaine children for her, as *Isaac* had done for *Rebecca*, for then *Iacob* would not haue beene angrie with her, but her womanly heate had in such sort damp't reason, that she had forgotten that God was the onely giuer of children: for there be fower (b) keyes in Gods hand, which he hath not committed to any other: the first is the *Key of raine*: as it is in Deuteronomie, (c) *The Lord shall open his good treasure the heauen to give raine*: the second is the *Key of food*, of which *Dauid* saith, (d) *Thou openest thine hand, and they are filled*, the third, is the *Key of the Wombe*, of this there is mention made in the historie of *Iosephs* conception, where it is said, (e) that *God remembred Rahel, and God heard her and opened her wombe*: the fourth is the *Key of the Graue*: as it is in *Ezechiel*: (f) *Behold my people, (saith the Lord) I will open your graves, and cause you to come out of your Sepulchers*: now *Rahel* sheweth her foolishnesse herein, that shee would take the *Key* of the *Wombe* from God, and put it into *Iacobs* hand; the third is her *Impatience*: couched in these words: (*or I die,*) her meaning is not, that if shee die without children her name should perish, but that if shee remaine barren still: shee can liue no longer, for inward griefe and discontent will macerate and consume her: three things moued *This enuie, foolishnesse and impatience* in her: namely, an emulation of her sisters happinesse: a desire to be endeared to her husband, and a feruent longing to be interested in the promised seed; herein shee doeth ill that good may ensue: which is not to be allowed or iustified; neither

(b) Paraph.

*Hierosol in*  
cap. 30. *Gen.*

(c) *Deut.*  
28. 12.

(d) *Psal.*  
104. 28.

(e) *Gen.* 30.  
22.

(f) *Ezech.*  
37. 13.

neither is there any inconvenience, to yeeld to such hol-  
ly women as *Rabel* their infirmities; but here is not the  
lowest ebbe of her weakenesse; for she goes further, and  
gives her handmaide to her husband; hoping to be com-  
forted by her issue; and vpon that contract with *Bilba*  
was *Dan* borne; as I said before in my lecture vpon *Isa-*  
*char*; *Laban* by deceit made *Iacob* to diuide his *Rib* and  
to haue two *Sisters* to be his wiues; and his two wiues  
being sisters by their persuasions made their owne hus-  
band to be *Tetragamos* the husband of fower wiues, the  
one giuing him *Bilba*, the other *Zilpha*, their handmaids  
to be his Concubines; now herein how can *Iacob* be ex-  
cused? or the childre of *Leah*, *Bilba*, & *Zilpha* be accoun-  
ted legitimate, considering that by the first Canon and in-  
stitution of marriage made by God in paradise, (g) *One (g) Gen. 2.*  
*man was to haue but one wife. and they two saith Christ, shall be* 24.  
*one flesh*; the breach of euery lawe is sinne; *Iacob* brea-  
king then the lawe sinneth; and consequently all his  
children, except *Ioseph* and *Beniamin*, the sonnes of *Rabel*  
to whom *Iacob* was first contracted were illegitimate:  
S. *Augustine* thus answereth, *as long as it was the custome to* Aug. Cont.  
*haue many wiues, it was no sinne; but now it is a sinne because* Faustum.  
*it is not the custome, some finnes are against nature, some a-* manich.  
*gainst Custome, some against the lawe; now saith he; Iacob* lib. 22. cap:  
*is not to be blamed for hee transgressed not the lawe of nature* 47.  
*because he vsed his pluralitie of wiues not for lust, but for the*  
*increase and multiplication of mankind; neither did hee breake*  
*custome, for in those daies in the east countries Polygamie*  
*was vsuall, neither was it prohibited by any lawe; concerning*  
*Custome* Saint *Augustine* he holdeth the Truth; but as for  
the Lawe of nature, and the Lawe of God; they Both are  
opposite to the multiplicite of wiues; first the lawe of  
Nature appeareth herein; (h) that God when hee was (h) Zanch.  
to giue *Adam* a wife, tooke onely one *Rib*, not two, *desponsal.*  
and made onely one woman not two, teaching vs there-  
by that one man should be contented with one wife, and one  
wife



wife with one Husband. This Law of Nature is confirmed by that which God commanded Noah to doe, when he destroyed the world with water. (i) Noah, & his wife, & his 3. sonnes, & their wives, & of beasts both cleane & vnclane, the male & the female, entred into the Arke. This coupling of Creatures both reasonable, & vnreasonable, sheweth that Nature in her Seminarie, requires no more but one Male, and one Female; Furthermore, these are two Axiomes, or Maximes in Nature; *Quod tibi fieri non vis, alteri ne facias*: Do not that to another, which thou wouldest not to be done to thy selfe. Also, *Ne quod alterius est inuito eripatur*; Let nothing which belongeth to another be taken from him against his will; Now in Polygamie, these two Rules are broken off.

For, first a man will not beare nor brooke it, that his wife should take vnto her another man; Then why should hee haue another wife? Secondly, the (k) Married man, as the

(k) 1. Cor. 7.  
4.

Apostle saith, hath not power ouer his owne bodie, but the wife; How then can the Man without offering manifest wrong to his Wife, bestowe his bodie vpon an other woman?

Concerning the law of God it doth directly forbid Polygamie, as appeareth by the wordes of Christ, who is the best interpreter of the Law, saying, (l) For this cause, shall a man leaue father, & mother, & cleaue vnto his wife, & they twaine shall be one flesh; Herein our Saviour teacheth vs, that the wife is not onely not to be put away vpon every cause, but also, that the Husband ought not to take vnto himselfe another Wife; Thus both by the Law of God & Nature, Polygamie is condemned: Can the Custome be Iacobs protection? How can his tetragamie be justified? and the rest of his Sonnes, excepting Ioseph & Benjamin be legitimate? I answer, by Dispensation. For God according to the state of those times, dispensed with the Patriarks, for the Law, which he had made at the beginning; And this is euident out of the examples of Abraham, Iacob, & Elcanah, & other godly Fathers, who were not reprobred by any Prophet for their multiplictie of wives; Nay, which is more, God gaue Saules wines, as (m) Nathan saith, into the bosome of David; Now then, if God gaue David wines, notwithstanding

(l) Mat. 19.  
5.

(m) 1. Sam.  
12. 8.

standing his first institution is for the contrary; we may conclude, that he dispensed with his own Law; & gaue the Patriarchs libertie for Polygamie. The reason of this dispensation was this, in those times God had chosen the seede of Abraham to bee his people, in whose linage the true worship of the Deitie was preferued, for all other people were giue to idolatry, & went a whoring after strange gods. Therefore it was necessarie that the Children of Abraham should bee permitted to vse Polygamie, and haue many wiues, that mankind might bee spred by procreation; because this propagation of the flesh was the increase of godlines; Seeing God would that the people in who true religion was planted should continue euen vnto Christ; So then, it was by dispensation lawfull vnto the Patriarchs, to haue many wiues, to the intēt that that people whom God had chosen, namely, Israel, might be manie in nūber; neither can it appeare, that they sinned when they did so; but here sin must be distinguished. For if to sinne, beto stray frō most perfect reason, surely they sinned; but if we determine that to be sinne wherewith God is offended, & prouoked to reuēge, they sinned not. sith God dispensed with his law, to the ende, that the people of whome hee would be worshipped, might be of the greater nūber. For although amongst other Nations, some perhaps were good men, yet the publike worshipping of God, was no where else, but in Israel. Furthermore, Abraham, Iacob & therest, thogh they had many wiues yet they were not herunto led by lust, but by a chaste desire, to augment & multiplie Gods familie; This was Iacobs moriue, whē he went in vnto Bilha, & begot Dan. And therefore cōsidering both Gods dispensation, & his owne intention, Iacob is not to be condemned, neither his children borne of concubines to be debased; yet Rahels act in giuig her handmaid, cā not be excused; because she was moued therunto, by the spirit of Pride & Ennie; sice knew it was a glorious thing to haue children, & a shame to be barren, and therefore she desired to haue a child, thogh borne by her maid, to free herselfe from infamie in the worlde, & to be more equall with her sister. Herein is manifest, that she aimed at glorie

glorie and victory ouer her sister, not the worship of God and propagation of the true Religion.

From this example of *Iacob*, some haue concluded, that *Polygamie* is lawfull vnto vs. But let such *Opinionists* know, that a *Generall Canon* cannot bee infringed, by a particular example.

If wee can claime the same *Dispensation* that the *Patriarches* had, then I graunt that a man may haue manie wiues, but wee cannot. For now there is no Nation more peculiarie Gods people then another, (as it was before the coming of *Christ*); (n) But in euery Nation, he that fearith him, & worketh righteousness, is accepted with him.

(n) *Acls.* 10.  
35.

Furthermore, our *Sauour* cancelld the *dispensation*, when he said concerning the Husband, & the wife, (o) They twaine shalbe one flesh; Not only now the law of God is against *Polygamie*, but it seemeth also that the law of Nature, which by *Socrates* is called *A permanent and firme Edict of God*; and by *S. Paul*, The law written in our members, caused the *Romane Emperors* being *Infidels*, to make *Edicts* against *Polygamy*; (p) branding such with *infamie*, as had more wiues, then one: And when as (q) *Valentinian* a *Christian Emperour*, to couer his own filthinesse, hauing besides his legitimate wife *Seuera*, taken also to wife a young maide called *Iustina*; made a law that euery man might lawfully haue two wiues; This law published by him, was not onely reiected, but also afterwarde condemned, as contrary to the law of Nature. And therefore I conclude this point with *Clemens Alexandrinus*, saying, (r) that *Polygamie* which was graunted vnto the *Fathers*, is not now lawfull vnto vs; And therefore he that hath two wiues, is like vnto wicked *Lamech*, and his second wife like vnto his second wife *Sela*, which by interpretation is, *umbra eius*, or his Shadowe; because she is rather to be esteemed the shadowe of a wife, then a wife indeede.

(p) *Clemens*  
*Alexand.* in  
*stromat.* lib. 4

*Dan* shall iudge his people, as one of the Tribes of *Israell*, &c. *Iacob* in his prophetic concerning *Dan*, alludeth vnto his name which by interpretation is *iudgemēt*, or *reuege*, according to which

(r) *Gen.* 4. 19

which significations, these wordes *Dan* shall iudge his people, may two māner of waies be paraphraied; first *Dan's* tribe as well as any other of the tribes of *Israel* shall afforde a Iudge, or one that shall be a Prince and ruler of his people, this was accomplished in (r) *Sampson*, who iudged *Israel* twenty years, and this was a great glory to the tribe of *Dan*; 31. for the Tribes of *Reuben*, *Simeon*, *Gad*, and *Aser*, were the more ignoble, because God did not raise vp any out of the to iudge *Israel*, secondly, *Dan* shall iudge his people, that is to say, (v) One of his familie shall bee auenged vpon the *Philistines* for their hatred and crueltie against *Israel*, and this was *Samson*, then whom neuer was there any *Israelite* more miraculously victorious ouer the enemies of God, for (x) with the Iawebone of an Asse, hee slawe a thousand men in these wordes *Jacob* comforteth his sonne *Dan*, 15. who because hee was the sonne but of a Concubine, was therefore no doubt the lesse regarded in his familie; and also foreseeing that the inheritance of his Tribe in the land of promise, should not be like vnto the rest, therefore that the other tribes should not contemne *Dan's*, in comparison of themselves, hee telles them, that his Birth, and small possessions doe nothing at all empaire his worthinesse, because out of his loines should come a Ruler, and a Reuenger in *Israel*: The worthiest & most valiant of all the Iudges of *Israel* was *Samson* a mā of a meane Tribe, and yet God chose him to deliuer his people out of the hands of the *Philistines*, herein teaching vs first, that hee himselfe is not an acceptor of Persons; for the ostentation of Birth, and Parentage in his eye, is but a Bubble, and worldly Possessions and wealth like Chaffe, or dust before the winde; secondly, hee instructeth hereby, all great families, how they should behaue themselves towards their inferiours, *Judah* though he haue the Kingdome, though *Joseph* hath obtained the Birthright, and though *Leui* be inuested in the Priesthood, yet must neither *Leui*, *Joseph*, nor *Judah* contemne *Dan* the son of

a Concubine, because hee also as well as they shall iudge his people, and deliuer Israel; it is ordinarie amongst vs, one to debase another, as the Ephraimites did the Gileadites, say-  
 [y] Indg. 12. ing, (y) Yee Gileadites are runnigates of Ephraim among  
 4. the Ephraimites, and among the Manassites; So the Noble man scorneth the Gentleman, and the Gentleman overlooketh the Farmer; as the Iewes contemned the Galileans, and all this is, because of a little eminencie in Birth and Blood, which is nothing, for what difference is there in nature betweene one man and another? I haue read of a King, who was too too much coëcited of his owne worth in regard of his descent, and hee on a time did boast that hee could draw his pētigree euen from Noahs arke; his Foole or Iester hearing him, answered him thus; Then of necessity wee are kinsmen; for my ancestors likewise came from thence; and thus was his vaine glory checkt by the Tongue of Follie; This world is a theater, the earth is a stage, our life a Tragedie, and euery man is an actour, one man plays the Kinges part, and another the seruants, whose robes being chaunged, the seruant becomes the King, and the King is turned to be a seruant; and thus the state of man like a Planet in its orb or sphere is moued circularly by the finger of him that raiseth up one, and casteth down another; why thē shuld any man take too much vpon him? why should any one trust so much to that reede shaken with euery blast of winde, greatnesse? if the honourable in birth bee more vertuous then other, then it is iniustice to abridge or deprive thē of their reuerence and due respect, but if (as it oftē falleth out) they blemish their birth by follie, why should wee commit Idolatry in worshipping thē? Vertue is neither the Bondwoman of birth nor wealth; she is tied to neither; for as worthy men both for policy at home, as for war abroad haue beene bred in cottages, as in pallaces, as then Iacob would not that Dan should be contemned by the rest of his sons for his mothers sake, who was but Rabels handmaide, so God would that such as are of great birth, should forbear to vilifie, others

others of meaner discent, because in his sight there is no difference of mankind, the King & the begger are al one.

Dan shall bee a Serpent by the way, & an adder by the path, biting the horse heeles, so that his rider shall fall backwardes.

These words are to be cōsidered both generally, & particularly 1. generally they describe the qualitie of the children of Dan, who are cōpared to the Serpent & Adder, because they were a craftie & a subtil generation, as may very well appeare by their suddaine surprise and sacking of (z) *Indg. 18.*

*Laiſh*, secondly the particular sense which is most proper, *27.*

hath relation to *Sampson*, being of the tribe of Dan, who is therefore called by *Jacob* a Serpent, and an Adder, because hee used to set vpon the *Philistines* suddainly & subtilly,

he was auenged vpon the subtilly, when (a) he took three hundred foxes, & turning thē taile to taile, put a firebrād in the midst betwene two tailes, with which being fired,

and the foxes sent out into the standing corne of the *Philistines*, both the rickes & their standing corne with their vineyards and oliues were burned, also by his meanes destruction light vpon them suddainly, (b) when at his death he pulled down the house, whetein both the Prin-

ces of the *Philistines* & a great multitude of the people were asbled, & met together to make him being blided their laughing stock; as thē [ ] he Serpent & the Adder vse to flie vpon a man, to bite & sting him when hee least thinketh of them, so *Sampson* by policie & suddaine assaults like a Serpent or Adder biting the horse heeles, to giue the rider the ouerthrow, obtained victory over the enemies of I-

rael, some think that this speech of *Jacob* tendeth to the dispraise of *Dans* tribe, but I rather apply them to the commendation of his familie, because it is a good thing to imitate the Adder or Serpent in wisdom, & therefore our Sauour exhorteth his disciples (d) to be wise as Serpēts, d] *Mat. 10.*

but harmelesse as Doves, which is as if he should haue said; come to the Serpents subtiltie, the Doves innocense, so shall no man bee able to wrong you because of your innocent subtiltie, and you shall bee loth to offende any, because of your

*your*

*your*

*your*

*your*

*your*

*your*

*Indg. 18.*

*27.*

*a) Indg. 13. 5*

*b) Ind. 16. 30*

*c) Paraph.*

*Chalda. in*

*hunc locum.*

*d] Mat. 10.*

*16.*



(c) *P'm: 1.8.*  
*cap. 21.*

(d) *1. Sam.*

17. 24.

(e) *Cant. 5.*

*your subtile innocencie; the Serpents or Adders wisdomethen is to be imitated of all men as well as Samson, but their poison and malice is to bee avoided and shunned: There be foure kindes of Serpentes, whose imitation all Christians ought to beware of; the first is the Basilisk, a serpent so poisonous, that with her onely touch herbes wither, and stones are broken, and with her hissing all other venomous wormes are terrified & affrighted, like vnto this Serpent be such violēt & supercilious persons, as with their very eyes astonish such as come before them, imperiour and furious Rabssecabs, virulent and bitter-tongued She-meis, and impatient and mad Saules, who vpon no occasion will cast their lauelines at the most righteous David; or guiltlesse Nathaniel; in the Isle of Rhodes there dwelt a kinde of people called Telchines, who with their very lookes would infect and poison a man: such as these are, all such persons as are high minded, and haue proude lookes: whose aspect is as terrible to their beholders, as the (d) face of Goliath was to the timorous or feareful Israelites: it is said of our Sauour in the Canticles, that (e) his eyes were like dones eyes washed with milke, that is to say, hee had an innocent and gentle countenance, and such Eyes most all his followers haue; Christ will allowe vs the Basiliskes heart, but not the Basiliskes Eye; the Basiliskes heart is full of subtiltie, & his Eye full of poison; if then a man should haue both the Eye and the heart of a Basilisk, hee would be both subtile and harmefull; therefore to auoide this, it is our Sauours wil, that in his Disciples the dones eye should be ioyned to the serpents heart, that so wisdom and innocency may meeete together & kisse each other. The second is the Aspe, whose poison lieth in her teeth, if shee once bite a mā, he dies without remedy or cure; like vnto this Serpent is the Backbiter and detracter, concerning whom the Psalmist saith, The poison of aspes is vnder their lips, and their words are very swords, these bite a man by the heele, and wound him behind; not daring to confrōt, or assault him*

him face to face, in such we may behold malice and subtilty mixt together, againit these S. Peter writeth, saying, (f) *Wherefore laying aside all malitiousnes, & all guile, & dissimulation, and enuie and all euil speaking, as new borne babes desire the sincere milke of the word that yee may growe thereby.* The Backbiter in some respect is of a more venomous nature then the *Aspe*; for *Plinie* affirmeth that the *Aspe* being kept tame, wil neuer bite or hurt them that feed her, and for prooffe hereof he alleadgeth a strange storie of an *Aspe*, which was fed continually by an *Egyptian* at his table, this *Aspe* saith he, hauing brought forth yong ones, it so happened, that one of her yong *Aspes* bit and kilde one of this *Egyptians* childrē, which when she perceiued the presently her selfe kill her owne yong one, and afterwards as ashamed that any wrong was offered to her feeder she went away, & neuer returned to his house, & can there be found such humanitie in a backbiter? oh no; for such is his poisonous dispositiō, that he wil fasten his malicious & venomous tooth euen vpon his dearest friend, when the spouse in *Salomons* song describes her welbeloued, she thus saith of him; (e) *his lips are like lillies dropping* g] *Cant. 5. 13* down pure *Mirrhe*; the lillie is white, and *Mirrhe* is sweete, these two then doe liuely set forth our Sauours phrase & manner of speech, in whose mouth there was no blacke rancour, no poisonous backbiting, no venomous detraction, for his words were euer charitable, and his speech gentle, a holoeuer then is his Disciple must in stead of lippes full of guile, haue lips like lillies, and these in stead of the poison of *Aspes*, must drop downe pure mirrhe; (h) *Thou shalt not wake about with tales among the people* (saith God) h] *Leuit. 19. 16.* *thou shalt not stand against the blood of thy neighbour, as a slanderer, backbiter, or quarrellpiker.* The 2. *Serpēt*, whose poison we must beware of, is the *Scytale*, *hee* (saith *Solinus*) is wondrous stome in her pace, and maru-lous beauiifull, for her backe is as it were embroidered, and spangled with golden spots, with these *rose* entangleth the eyes of her beholders,

whom while they stand astonisht & amazed at her strange forme, she suddainly surpriseth and stingeth; in her behold the true picture of hipocrisie; what man cometh more neere to the heavenly shape of an Angell then the *hypocrite*; and yet who can more iustly bee called one of the generation of *Vipers* then he; for like the *Scytale* he hath a glorious outside, but within hee is full of the poison of *Dragons*, and the bitter gall of *aspes*; the golden spots wherewith hee dazzles and deceiues the eyes of men, be fained holinesse, counterfaite grauntie, long prayers in publique places, pretence of conscience, wordes softer then oyle, and almes deedes with the sound of a *Trumpet*; with that hee purchaseth reputation, commendation, and admiration; but were there, as *Amias* wisht, a window in his breast, that his heart might be seene, then would his viperous nature be discovered, and then should he appeare to be as hee is, a *wolfe* in sheeps clothing: against such Serpents as these our Sauour in-veyeth, saying (1) *Woe be to you Scribes and Pharises, hypocrites*; and the reason is, because vnder colour of long praiers, they deuoured widomes houses, as there is no *Viper* so dāgerous as the *Scytale*, because first with her beautie, she bewitcheth, & afterwards with her sting she killeth; so there is no man more to bee feared then the *hypocrite*, because he wil (k) like *Ioab* embrace *Abner*, and stab him, and kisse *Christ* like *Indas* and betray him, as then our Sauour said to his Disciples, Beware of the leane of the *Pharises*, so say I, take heede of the Poison of this glorious *Scytale* the *hypocrite*; if we imitate him, we haue our reward, which is a litle airie reputation among men: & if he close with vs, wee are in danger to bee damaged by him. The fourth is the serpent called *Cerastes*, so named of his hornes, wherewith being shaken, as a baite, hee allureth and draweth the birds of the aire vnto him, whom being within his reach he snatcheth vp and deuoureth, hauing before shrouded the rest of his body in the sandes, this is that *Serpent* to which *Dan* by *Iacob* is compared, according

(1) *Mat.* 23.  
14.

(k) *2. Sam.*  
3. 27.

(l) *Luc.* 22.  
47.

*Plinie lib.* 8.  
*cap.* 23.

ding to the latine translation, which is thus; *Fiat Dan Coluber in via, Ceraſtes in ſemita &c.* let Dan be an Adder in the way, and the Ceraſtes in the path, &c. the wiſdome and policie of this Serpent is great, but his malice is to be feared; if he had onely wrapt his body in the ſand to auoide daunger, I could not condemne him, but when hee vſeth his hornes as a traine to entrap ſoules, and lieth in the ſande, as in an Ambuſh, I cannot but abhorre his peculiarietie, and venomous diſpoſition; this Ceraſtes is a lively embleme, of all ſuch men as lay baits to enſnare and catch their brethren; concerning theſe Serpents, thus ſaith David: (m) *They lye in waite in the villages, in the ſecret places doe they murder the innocent, their eyes are bent againſt the poore; they lye in waite ſecretly, even as a Lion in his denne; they lye in waite to ſpoile the poore, they doe ſpoile the poore, when they drawe them into their nettes, like Ceraſtes, the wicked haue hornes, wherewith they betray the innocent and harmeleſſe ſoule; ſometimes in ſtead of a lure or bait, they ſhewe the horne of friendſhippe, by fained amitie and colour of loue, deceiuing ſuch as truſt them; ſo was David caught, as hee affirmed himſelfe, ſaying. It was not mine enemy that hath done mee this wrong, but mine owne familiar friends; the miſchievous intentions of an open enemy may eaſily be prevented, but the malice of a ſecret Serpent can hardly bee eſchewed, wherefore the Greeke Poet ſaith well in his Epigramme, I haue a man that hath two faces; and is onely a friend in the tongue, and an enemy in the heart; and ſometime they ſhake the horne of Religion, making ſemblance of ſanctitie and pietie, that with the greater eaſe they may winde themſelues into the Simple mans boſome; and conſequently with their ſting pearce his heart; ſuch a Serpent was Simon the Phariſie, who deſired our Sauour Chriſt, that hee would eate with him, therein making ſhew that hee did loue our SAVIOURS Doctrine, but when*

(m) Pſal. 10.  
8.9.

(n) Luc. 7.

39.

(o) Job. 8.

44.

Oleaster in  
hanc locum.

he sawe the poore penitent woman that was a sinner, with his feete with her teares, wipe them with the haire of her head, kisse them, and annoynt them: then he cast vp his venomous gorge saying within himselfe (v) if this man were a Prophet, he would surely haue knowne, who, and what manner of woman this is which toucheth him, for shee is a sinner; against this Serpent I will pray with the Psalmist, and say o Lord breake his hornes, and let not his wicked imaginations prosper; thus haue I deciphered the nature of these fower Serpents, the Basiliske, the Aspe, the Scytale, and the Ceraustes; the first beeing the Character of Crueltie, the second of deuotion, the third of hypocrisie, and the fourth of fraudulencie; to imitate these in wisdom is Christianitie, for our redeemer saith, Be wise as Serpents, but to haue the Basiliskes deadly eye, the Aspes banefull toooth, the Scytalles faire skinne with treacherous spottes, or the Ceraustes his dissembling hornes is diuellish; for to be such a one, is to be the old Serpents discipline, who is like the Basiliske in his eyes for hee is a (o) murderer from the beginning; an Aspe in his teeth, for he is a Backe-biter, and the accuser of his brethren, like the Scytale for his skinne, for hee can transforme himselfe into an Angell of light, and like the Ceraustes for his hornes, for he is a dissembler, a liar, and the father of Lies, o Lord I haue waited for thy saluation, Iacob hauing vnder the similitude of a Serpent and an Adder expressed both the Qualitie of the Danites, and also the policie and valour of Sampson, who was one of the Tribe of Dan, turneth now his speech to God, and prayeth saying, o Lord I haue waited for thy saluation, or according to the Childe paraphrase, Thy Redemption, or as some translate the wordes Thy Saviour, this speech is something obscure, and the obscuritie thereof appeareth in the multiplicitie of expositions; First Oleaster vpon this place saith thus; Even as old and sicke men, use to make a pause, breathing, and sighing, when they speake, so did Iacob; who being wearied



wasd with speaking to his sonnes, diuerteth his voice from them to God, and saith, O Lord I haue waited for thy saluation; which is as if he should haue said; I hope that thou wilt heale, or heale me and make me sound o Lord, for my trust is onely in thy saluation; but saith he if wee ioyn these words to the words going before, then the sence of them is this; Because I perceiue o Lord that the familie of Dan will be like the Serpent and Adder, subtil and malicious, therefore I hope that thou wilt preserve me from their venomous imaginations; this is *Oleasters* exposition; which may partly be admitted and partly reiected, first in that he maketh *Jacob* pray for helpe, it is not to be disliked; but secondly, whereas hee bringeth in *Jacob* praying against *Dan* as he did against *Simeon* and *Leui*; his conceite is friuolous; for though *Dan* be likened to a Serpent, yet this comparison is not to his Dispraise, but to the commendation of his Wisdome and policie, by which one of his posteritie, to wit *Sampson*, redeemed *Israel*, and conquered the *Philistines* their enemies.

Secondly, some thinke that these words containe that prayer which (p) *Sampson* vsed when he was sore a thirst (p) *Judg.* after his slaughter of a thousand *Philistines* with the *Jawbone of an asse*; or rather as some are of opinion, they are to be referred to the time of his death, whē he called vnto the Lord and said, (q) O Lord God I pray thee, thinke vpon me; O God I beseech thee strengthen me at this time onely, 28. that I may at once be avenged vpon the *Philistines* for my two eyes. 15. 18. (q) *Judg.* 16.

Thirdly, *S. Hieron.*, *Ruperius*, and *Eyrannus* say, that *Jacob* foreseeing the admirable and rare vertues of *Sampson*, began to demurre and thinke with himselfe, whether *Sampson* should be the *Messiah* or no? but when hee considered that *Sampson* after his death should not presently rise againe; and also that after his gouernment the *Israelites* should be led into captiuitie; he acknowledgeth that he was not to be the *Messiah*, and therefore he cryeth out saying; O Lord I haue waited for thy saluation; as if he should



(r) T'barg. haue said, (r) I expect another Saviour of my people, thou-  
 Hierof. in ther Gideon or Sampson; but this cannot be the meaning of  
 hunc. locum. Jacob, for hee knewes that the Messiah should come of the  
 Tribe of Iudah; and therefore hee saith, that the Scepter  
 should not depart from Iudah, till Shiloh come.

(s) Irenae. Fourthly, (s) many of the fathers haue thought, that An-  
 Ab. s. aduers. tichrist should be of the Tribe of Dan, & that therefore la-  
 tieres. Amb. cob this praied to conuince the Iewes of error, which in  
 lib. de bened. time to come should take Antichrist for the Messiah, of  
 pat. cap. 7. this opinion was Irenaeus, Ambrose, Augustine & diuerse o-  
 August. thers; and at this day it is held as an article of faith in the  
 quaest. 22. in Church of Rome. That Antichrist shall be of the Tribe of Dan  
 Iohn. gotten by the diuell, as Christ was conueined by the holy Ghost; by  
 this means the ancient fathers turne that roa. c. 17. which  
 by Iacob was pronounced as a Blessing upon Dan, & when-  
 as Iacob speaketh of one that should be a deliuerer of his  
 people, which is very fitly applied to Sampson; they would  
 haue him point out an enemy, and an aduersarie to the  
 Church of God; but I will leaue these fathers, who being  
 men might erre in their opinion; & come to the Papists,  
 who willingly embrace this exposition, because it sweet-  
 their holy father from being Antichrist; the which title the  
 Bishop of Rome, and his adherents are maruelously afraid  
 of, & therefore in the Councel of Laterane straight charge  
 was given to all preachers, that none should dare once to  
 speake of the coming of Antichrist, which prohibition  
 argueth the guilt of their conscience;

First, the church of Rome maintaineeth, that Antichrist  
 (t) 1. Ioh. 2. shall be one singular man; for prooffe whereof they stand  
 18. much vpon this greeke article: (t) *hoi ho Antichristos, the*  
 Bellar. lib. 3. *Antichrist shall come*, hereby say they is expressed some sin-  
 cap. 2. gular and notable person; likewise our Saviour saith (u)  
 Rhem in 2. *I come in my fathers name, and ye receiue me not, if another*  
 Theff. 2. *come in his owne name him will ye receiue*; this opposition of  
 Sell. 8. *One to one* saith the Iesuite, is of Antichrist to Christ, of one  
 (u) Iohn. 5. *persons together*; furthermore S. Iohn saith (x) *here is mis-*  
 47. *dome, let him that hath wit count the number of the Beast for it*  
 (x) Reuel. *is the number of a man, & his number is six hundredth, sixtie, six;*  
 hence

Hēcethey cōclude that *Antichrist* should be but one man, and no whole bodie, tyrānie, or kingdome; these reasons are brokē recedes, quickly shaken. & dispersē with the least blast of wind; for the first, is the *greeke* article of that importāce, that it euer implies a singularitie; then must there be but one diuel, because *Christ* saith. [*hō echinos*] (y) *The* (y) *Mat.* 3. *adversarie came & sowed tares*, & but one righteous mā, because *S. Paul* saith [*hō ton theon anthropos*] that the man of God may be absolute, being made perfect to all good works: which to graunt should be most absurd; their second reason is, the direct & peculiar appellation of *Antichrist*, vnto *Christs* person; and that he shal be receiued of the *Jews*, as their *Messiah*: but no such collection can arise out of the text; It is apparent that our *Saviour* spake onely of (a) *Theudas* *Judas Galileus* and such like false prophets, as both before & after him rose vp. boasting themselves to be the *Messiah* (b) to whom referred a number of men, saith *Camaliel*: all which were aduersaries to *Christ*, but not that *Antichrist*. As for the proper name of the beast, which is the nūber of a man, that little auileth them: for as there is mētion made of a man whereout they would enforce a singularities, so is there of a Beast, which euer implieth a pluralitie. For (c) *Beasts* in the scriptures signifie Kingdoms, Empires, or Monarchies. The *Rhemists* themselves, by the *Beast* do vnderstand the vniuersall compasse of the wicked: now the *Beast* & the man, are both one name; wherefore by their own cōfession, it must be vnderstood of a company or cōgregation, & not of one particular person; of the contrary part, the *spirit* of God teacheth vs, that *Antichrist* shal be a whole Body, compasse, synagoge, or succession of heretikes, whose cōception was in the time of the Apostles. For (d) *2. Thess.* 2. *S. Paul* saith, that (d) the mystery of iniquity doth already worke; which mysterie (saith *Theodoret*) signifieth nothing else but (e) *Theod.* in these heresies, by which the diuel maketh way to *Antichrist*, vntill such tyme, saith *S. Augustine*, that they haue gotten aue him (f) *August.* great people. & then shall the wicked man be reueiled, as sit we. & c. *lib. 20. cap. 9* himself openly; How thē can *Antichrist* be one Man, seeing (g) he was cōceiued in *S. Pauls* time, born, or reueiled afterwards, & shall die, or be abolished with *CHRISTS* cōming? (g) *2. Thess.* 2. 8.

Allo

- Also, S. Iohn saith, (h) *Every Spirit, which confesseth not IESVS CHRIST come in the flesh, is not of GOD, & the same is the spirit of Antichrist (which you have heard that he cometh, & now he is in the worlde, (i) There are many deceyvers entred into the worlde, which confesse not Iesus Christ that bee in come in the flesh, the same is the deceiner, and the Antichrist.*
- (h) 1. Iohn. 4. 3.  
(i) 1. Ioh. v. 7.

What more euident testimonie can be required then this? the Apostle calls many deceyuers by the name of one *Antichrist*, who was come in mytterie, & secretly in the Apostles time; which myserie by the malice and subtletie of Sathan, which is the spirite of *Antichrist* ceased not to worke vntill the open, and plaine reuelation of his pride was publickly professed in the papacie: this truth is confirmed by the writings of the Fathers; for *Tertullian* cal-

- (k) *Tertul: de leth Antichrist (k) A Citie prostitute to spirituall fornication: resur. catn. S. Ambrose (l) The Citie of the diuell; S. Augustine (m) The bodie of the vngodly, fighting against the Lambe; and A people (l) Ambros. contrarie to the people of God, which isoyntlie with their head, as in Apoc. 17. called Antichrist: Aquinas, (n) a bodie, not a man. Hugo Car- (m) August. dinalis: an assemblie, or a companie. And lastlie, the Gloffe homil. 10. in saith, The head & the bodie together, make up the whole Antichrist; Here is a cloud of witnesses, proving that Antichrist is not one man, & then consequently, how is it like- (n) Aquinas ly that one woman of the tribe of Dan should be his mo- in Apoc. ther, and the diuell his father; But let vs proceed to ex- (o) Rhem. 2. mine the reasons why the Papists affirme, that Antichrist 2. Tr. ff. 2. should be of the familie of Dan, begotten by the Diuell; and therefore a Diuell incarnate? the landie grounds of this dreame are these.*

- First, because *Iacob* saith (p) *Dan shall bee a Serpent by the way, an Adder by the path byting the horse-heels. So that his rider shall fall backward. Secondly because Hieremie saith, (q) The neighing of his Horses was heard from Dan, the whole Land trembled at the Neighing of his strong Horses. The third foundation of this conceit is in the Apocalipse, where in the thousand of every tribe are reckoned, only (r) Dan is left out.*
- (p) Gen. 49.  
17.  
(q) Hier. 8.  
26.  
(r) Apoc. 7.

these are pithie reasons, if well examined, let vs appeale to *Bellarmine* censure; the speech of *Iacob* to *Dan*, saith he, was fulfilled in *Samson*; and herein he iumpeth with *Saint Hierom*; the same father euen according to the Prophets intention, applieth the second speech to *Nabuchadnezzar* comming to destroy *Hierusalem*; as for the omission of the tribe of *Dan* in the catalogue of the *Elect*, that is no forcible argument; for might not then *Antichrist* bee as well an *Ephramite*, as a *Danite*, considering that *Ephraim*, as well as *Dan* is left out? *Ephraim* is omitted, because *Ioseph* supplieth his place, & to fill vp the number of the twelue tribes, *Leui* is put for *Dan*, & of all the *Rest Dan* is secluded, not that all of his tribe are condemned, or for that *Antichrist* should be of his stocke, but because it was more accursed thē the rest, for their great (1) Idolatry (1) *Amos*. 8. in worshipping the golden calues; of the contrary part, 14. we are taught by the Apostles wordes, that the mother of *Antichrist*, must not be any womā of the tribe of *Dan*, but the Carcasse of the *Romane* empire; for *S. Paul* saith, (1) (1) *Thes*. 2. The misterie of iniquitie doth already worke, onely hee which 7.8. now withholdeth, shall let till he be taken out of the way; in these words is contained the history of *Antichrists* natiuitie; his Conception lasted 3. hundredth & 16. yeares, or there about; at which time *Rome* was gouerned by *Ethnick Emperours*; and the Bishops thereof, euen to the losse of their liues laboured in Gods haruest. But when *Constantine* reigned, who was the first *Christian Emperour* & who translated the Seate of the empire to *Bizantiū*, which he called *Constantinople*, leauing the citie of *Rome* to *Pope Siluester* the first and his successours, who was the first Bishop that liued in *Rome* vntill he died, & the first that euer possessed patrimony, rents, or dignitie; then was *Antichrist* borne, & his regiment sprang vp out of the ashes of the *Romane* Empire, if then the time of his birth or reuealing falleth about the yeare of our Lord, 3. hundredth and 16. for then (1) (1) *Deuot* did *Constantine* the Great give to *Siluester* the Citie of *Rome*, distinct. 96.

and bestowed vpon him a triple Crowne for his coronation, in token that hee had made him Supreme head ouer all the Churches in *Asia*, *Affrica*, and *Europe*; and at that time saith *Platina*, there was a voyce heard from heauen saying, *Now is poison sown in the Church of God*; doeth not this historie accord with *Pauls* prophecie; whom then shall we iudge to be the mother of *Antichrist*? a woman of the Tribe of *Dan*? no, that is but a fable; whom then? euen the Carcasse or *Ruine* of the *Romane* Empire; which seeing it is most apparant, if we will looke for *Antichrist*, we must goe to *Rome*, and there we shall find the *Purple whore* sitting vpon the *Beast*, with seuen heads and ten hornes: I could (if I would) make a larger digression from my text, & with pregnant arguments: proue *Rome* as it now stands, to be that *Babylon* spoken of in the Revelation of *Saint Iohn*: and the Succession of Popes there reigning to be *That man of sinne*, and *that child of perdition*, but this shal suffice, to shew that *Antichrist* is not one man but a *Multitude*, and that hee shall nor be, as the Papists imagine, of the Tribe of *Dan*.

(x) Ind. 18.  
30. O Lord I haue waited for thy saluation; hauing deliuered the varietie of opinions concerning this praier, I will now in the close shew what was *Iacobs* intention, and why he thus praied; being a Prophet, he did foresee the double Danger, which the Tribe of *Dan* should fall into; the first Temporall, in being oppressed of their enemies, as they were of the *Amorites*; the second Spirituall in being corrupted with *Idolatrie*, and therefore he maketh this praier, therein imploring, first Gods gracious assistance & deliuerance; and secondly, the illumination of his spirit, that thereby they might be taught that there is but *One God* to be worshipped, namely, he *Creator* of heauē & earth, and that the *Idols* of the Gentiles are but the workes of mens hands.

In this praier wee are taught, what is the most Soueraigne Remedie, both against temporall and spirituall afflictions;



afflictions; namely like *Jacob* to call vpon *God*, for his aid and  
 helpe, *Penurie*, *oppression*, *sicknesse* and such like be *Temporall*  
 afflictions, whereby *God* vually trieth the patience of the  
*Elect*, if then like *Lazarus* we be poore: like *Ioseph* fettered  
 till the yron enter into our soules, or like *Hezechiab* sicke  
 vnto death, yet let vs not say; *The Lord hath forgotten vs*, he  
 hideth away his face, and will no more see: but lifting vp our  
 hearts & our hands; make our supplication, saying, *O Lord*  
*I haue waited for thy saluation*, *God* is the *Lord of hostes*; and  
 in his hand are three arrowes, *The sword*, *famine*, and *pesti-*  
*lence*. these he shooteth sometimes amongst the thickest  
 troupes of his children; as well as amongst the wicked,  
 to chastise the one sort for their sinnes, and viterly to de-  
 stroy the other; against these then the best armour of  
 prooffe is the *Shield of prayer*; it quencheth the fire of  
 Gods wrath, and kindleth his loue; what is the cause that  
 the *Bloodie sword* of *God* hath pierced the very entralles  
 of so many *Christian Nations*, which at this day doe groane  
 vnder the seruile yoke of *Mabometanes* and *Infidels*; is it  
 not *Want of prayer and deuotion*? they haue forgotten *God*,  
 and neuer truly and seruently call vpon him who is the  
 surest refuge, but relie vpon their owne policie, & power,  
 which alas are but reedes shakē with euery blast of wind;  
 what is the cause that in many kingdomes *Famine* plaies  
 the *Tyrant*, and like one of *Pharaohs Leane kine*, eateth vp  
 the people as if they were bread? is it not *Negligence* in  
 the seruice of *God*? would the people but call vpon him  
 for reliefe; rather then they should perish, hee would  
 satisfie them with *Quintes*, and *Manna* from heauen,  
 or else commaund the *Rauens* to feed them, as hee did  
 to the Prophet *Eliab*; what is the cause that in this  
 Realme the *Pestilence* hath deuoured so many both  
 in the citie and the countrie? it is because wee sleepe  
 securely vpon *Sathans lap*, as *Sampson* did vpon *De-*  
*lilahs*, neuer lifting vp our eyes to heauen to en-  
 treate almightie *God* to commaund the destroyer



to stay his hand, and cease from slaughter; would we but call vpon God, when we are afflicted either with the Pestilence, Famine, or the Sword, saying as *Isaac* did in the behalfe of his sonne *Dan*, *O Lord I haue waited for thy salvation*; there is no doubt but that God would looke vpon vs with the Eye of pitie & compassion, (y) for he is a gracious God, and mercifull, slow to anger, and of great kindnesse, and repeth of the euill.

(y) *Ionah*. 4.  
2.

Secondly, as prayer is the best remedie in *Temporall afflictions*; so likewise in *spirituall*; God permitteth *Sathan* for triall sake to tempt vs, that our faith like gold may be tried in the fire; it was (z) *Iob*s case; but the diuel he assaults vs like a *Roring Lion*, seeking to destroy vs; to withstand his violence, our safest course is prayer; for our Sauiour teacheth vs, that the Diuell is not onely repulst, but also cast out by Prayer, as (a) *Gideon* onely with the sound of *Trumpets*, and the *Breaking of Pitchers*, put the *Midianites* to flight; euē so the voice of him that praieth deuourelly, and the groaning of a broken & contrite heart, resisteth, driueth back, and vanquisheth the whole armie of darknesse; as the children of *Dan*, so euery one of vs, is allured by *Sathan* to forsake God, and commit spirituall fornication, with one Idol, or other; the couetous person boweth downe to *Mammon*; the enuious man to *Abaddon*, the proude in heart to *Lucifer*, the *Fleesh worme* to *Belial*, the heretick to *Sathanas*, the intelligencer and talebearer to *Asteroth*, & euery sinner hath one familiar Spirit of darknesse or other, who with sweete entisements and allurements, leadeth him like an Oxe to the slaughter-house; and then deliuereth him vp to these two bloody Butchers, *Despaire* and *Death*; for when we haue committed

*Chryso. hom.*  
2. in *Pf*. 50.

sinne, the Diuell standeth by (saith *S. Chrysostome*,) whetting his sword of desperation, and saying vnto euery one of vs; Then hast liued wickedly all thy youth, and thy former dayes hast thou mispent, thou hast haunted playes and spectacles with thy companions, and followed after loose and lasciuious women, thou

hast

best taken other mens goods from them wrongfully, thou hast bin  
sotow, disolute, & effeminate, thou hast falsly orne thy selfe,  
thou hast blasphemad and committed many other haynous and  
micked crimes, and therefore what hope canst thou haue of sal-  
uation: truly none at all, thou art a meere castaway, & canst not  
now goe backe, therefore my counsaile is, that now thou vse  
the pleasures and commodities of this world, and passe ouer thy  
time in mirth of heart, without any cogitation of repentance or  
hope of Gods mercie; This is the Diuels oration, perswading  
Securitie and Desperation, now what greater affliction can  
light vpon the soule thē this? to be enthralled by *Sathan*,  
and to bee made the bondslaue of *Despaire*? to free our  
captiuated Soules of these deadly fetters, we must doe as  
the *Dones* in *Persia* doe, who when they are pursued by  
the *Serpent*, vse to flie to a certaine *Tree* called *Pedixion*,  
and there safely shroud themselues, because no vene-  
mous creature dare approach or come neare vnto it, so  
must we doe, when the *Olde Serpent* hunteth vs, to destroy vs  
with the poisonous sting of *Despaire*, let vs speedily be-  
take our selues to the *Tree of Life*, the *Crosse of Christ*,

and holding fast by it, implore Gods mercy,

and begge pardon for Christs sake,

saying, as *Iacob* did, O Lord, I

haue waited for thy

saluation.

V 3 THE

# THE EIGHTH

## SERMON OF GAD.

GENES. 49. 19.

*Gad, an Hoste of men shall overcome him, but hee shall overcome at the last.*



(a) Gen. 30. 9

After the birth of Reuben, Simeon, Levi, & Judah, Leah left bearing; wherefore she seeing that her sister Rabel had given her hād-maid Bilha to Jacob, who had borne him two sonnes, Dan, and Naphtali; she I say, in like manner tooke Zisrah her maide, and gaue her Iacob to wife; thus Zisrah bare Iacob a sonne, (b)

(b) Gen. 30. the said Leah, *A companion cometh, & she called his name Gad, which signifieth an Armie, or Troupe of men.* In this historie of Gads natiuitie, & the imposition of his name, wee may discover two infirmities in Leah. The first is, *sinnes imitation*, the second is *Ennys correspondencie*; First, shee imitates her sister in euill, in that *shee giues her hād-maid* to her husband; for Polygamie is in it selfe a sinne, because it is contrary to the first institution of Marriage; Howsoeuer it was dispensed withall in the Patriarchs, (c) *who entertained many wives, not for lust, but for propagation*, as S. Augustine saith.

(c) Aug. contra Faust. lib. 22. cap. 18. As it is an euill thing to giue euill example, as Rabel did to Leah, for such persons (saith Gregorie,) *deserue some fenerall torment; in Hell, as they haue left euill examples to posteritie upon earth.* So likewise, it is a great fault in any man to make an euill example his patterne, and yet such is the corruption of our nature, that generally, we are all in this, like Leah, more prone to followe Satan in the foote-steppe of sinne, then GOD in the pathway of Righte-

ousnes

confer. CHRIST is the Pattern of the Elect, hee is the (d) *Lambe upon mount Zion, whome the virgins follow whither so- (d) Apoc. 14.*  
 euer he goeth: (e) and hee suffered, for as (saith S. Peter) *Lea- 1.*  
 ning vs an example, that we should follow his steppes. His steps (e) *1. Pet. 2.*  
 bee Meekenesse, Humilitie, Mercie and Charitie. But alas, 21.  
 fewe there be that follow them; but millions of men run  
 after *Sathan*, which is the President of Reprobates, saying  
 vnto him, as the young man saide vnto Christ, *Maister,*  
*we will follow thee whither-soeuer thou goest.*

The diuel according to his qualities, hath certaine names  
 given vnto him, by the Spirit of God, and according to his  
 severall names, he hath his severall followers, which imitate  
 him most exactly; As he is *Astaroth*, which is by interpre-  
 tation, a Calūniator, or an accuser; he is attended by *Intelli-*  
*gencers, tale-bearers, detractors, whisperers, & backe-bytters,*  
 which with their tongues as two edged swords, strike their  
 brethren & neighbours secretly (f) *As the cole maketh bur- (f) Prou. 26.*  
 ning coles, and wood a fire, so these kindle strife; As he is *Belial,* 21.  
 which signifies Irregular, & one that is subiect to no yoke or  
 discipline: he is guarded with *Atheists*, which say in their hearts  
 there is no God: & therefore like *untamed Heifers*, refuse to  
 submit their necks to Gods two yokes, the Law, & the Go-  
 spell; As he is *Mammon*, he is followed by *Extortioners, Op-*  
*pressours, Surers, Land-rackers, Inclosers of Commons, Decay-*  
*ers of Tillage, and Depopulatours,* which ravenously eate vp  
 the poore like bread; As he is *Sathanas*, which is, being in-  
 terpreted, an *Aduersarie*, & a *Serpent*, he hath the attendance  
 of *Hypocrites*, which like *Indas*, will kisse a man, and betray  
 him: And like *Ioub*, embrace and stabbe him; As hee is  
*Beelzebub*, which signifies the *Maister of Flies*, he hath five  
 sorts of *Flies*, that continually swarme about him, making  
 his bosome their hieue; Namely, *Golden-winged Cantha-*  
*rides*, which breede vpon high *Cedars and Olives.*

These are the haughtie minded, whose eyes are loffie, and  
 their hearts swelling with pride & ambition; the *Py- 21.*  
 rantes, which flie so long about the flame of a Candle, that they  
 burne

burne their wings, these are *Carnalists*, whose felicitie is dalliance, chambering, and wantonnes: the fierie *Pyramis*, which being bred, and living in the fire, die presently when it is quēched; these are the *envious & malicious*, whose tongues set on fire the course of *Nature*, and are set on fire by hell; The blood-sucking *Solipungia*, I meane *Assassins*, manslaughterers, & murderers, whose glorie is to embroil their hands in innocent blood; And lastly, the *Idle drowes*, which lie vpon beds of yuorie, & stretch themselves vpon their beds, which fold their armes, and say, yet a little sleepe, as the sluggard doth in the Prouerbs. Of all these *Flies* & manie other, *Beelzebub* is maister: so that if whole mankinde should be surueied, it would euidently appeare that *Manie* are called, but fewe chosen; because fewe follow *CHRIST*, but manie *Sathan*. The second thing blame-

(g) *Gen. 30. 1*

(h) *Gen. 20. 8*

worthie in *Leah*, is *Ennies correspondencie*: (g) *Rabel* enuied *Leah*, because of her fruitfulness, and her enuie she expressed in the name of her hand-maids second sonne, whome she called *Naphali*, or *Wrestling*; saying, (h) with excellent wrestling haue I wrestled with my sister, and haue gotten the upper hand; & *Leah* enuied *Rabel* because of *Iacobs* loue. This her enuie she manifesteth, in calling her Hand-maids first sonne *Gad*, which is an *Armie*, or *Troupe* of men; here in *Leah* answers *Rabel* in her kinde, saying, an *Armie* cometh: which is, as if she should haue said, though my sister hopeth to be reuēged vpon me in hauing a sonne, whom she hath named *Dan*, which signifies *Iudgement* or *revenge*, and also wrestleth and contendeth with me for superiority, as appeareth in the name of *Naphali*; yet I shall overcome her, for I haue five sonnes, and an *Armie* of children: Here then is *Leahs* sinne, shee strives with her malicious sister, and payes enuie with enuie againe; contrarie to the rule of godlines, which thus instructeth vs, (i) *Be not overcome of euill; but overcome euill with goodnesse*. In this infirmity of *Leah*, we are taught not to be prouoked to a correspondēcie in enuie, by the enuie of others; but rather

(i) *Rom. 12. 21.*



to blesse them that curse vs, to praie for them that hate vs, and to heape coales vpon the heads of the enuious, by rendering good for euill, *Gad, an Host of men shall overcome him, but hee shall overcome at the last.*

The Chaldee Paraphrast expoundeth these words of *Iacob* to *Gad*, thus; *A Campe of Armed men shall come out of the house of Gad, and passe ouer Iord. v. before their brethren to battell, and with much substance shall they returne*; According (k) *Hier. in hñc locum.* hereunto, (k) some doe applie this prophesie to the marching of the *Gadites*, with the rest of the Tribes against the *Canaanites*, and their returning backe againe ouer *Iordane* to their owne possessions; but this cannot bee: for the Tribe of *Reuben*, & the haile Tribe of *Manasses*, went also before their brethren as well as *Gad*, according to the co- (l) *Numb. 32* uenant that they made with *Moses*, (l) promising that they would goe armed before the children of *Israel*, until they had brought them vnto their place. Furthermore, this exposition is disagreeing to the text, for *Iacob* prophesieth, that the *Gadites* should bee ouerthrowne, but in their first exploit against the *Canaanites*, vnder the conduct of *Issachar*, they were not overcome, but had prosperous successe.

Saint *Hierome* thus interpreteth this speech; *Gad, a Thiefe, shall spoyle or praise vpon him, but afterwrd he shall pray vpon, or spoyle the Thiefe*; Hereupon [m] *Caietan* referreth (m) *Caiet. in* this Prophesie to *Iephthe*, who was first a (n) Captaine of *hñc locum.* Robbers, and Idle-fellowes, afterwards chosen to be the (o) [v] *Iudg. 11.* Generall of the *Israelites*, in their warres against the *Ammonites*, (p) and last of all, compelled to fight against the (o) *Iudg. 11.* Tribe of *Ephraim*; To make good this exposition, by a 6. *Thiefe*, in the first part of the prophesie, the king of *Ammon* is to be vnderstood, who made warre with *Israel*, (p) *Iudg. 12.* c. 4. *Speciallie* with the Tribes of *Gad*, *Reuben*, and *Manasseh*, who dwelt beyond *Iordan*, from *Arnon* vnto *Iabbok*, which Countreies were taken from the *Ammonites*, and giuen as a portion to these Tribes, and thereupon warre



grewe betwixt *Ammon* and *Israel*; and in the second part, by the *Thiefe*, is meant *Iephthe*, who was, as I said before, a *Captaine of Thienues*. There is some apparance of truth in this exposition of *Cielan*, if it were certaine that *Iephthe* was one of the tribe of *Gad*; but he is rather thought to haue bin one of the tribe of *Manasseh*, because *Gilead* was his father, not *Gilead* the sonne of *Machir*, the sonne of *Manasseh*, but another of the same name and kindred; (g) Also the childrē of *Manasseh* had the halfe of *Gilead* in their lotte, as the *Gadites* had another part.

(g) *Ios. 12.*  
31.

So then, though *Iephthe* was a *Gileadite*, both in respect of his fathers name, and the countrey where hee was borne: yet it cannot be necessarily concluded, that hee was one of *Gads* Tribe.

The Patriarch *Jacob* then in this Prophecie may more trulie be thought to aime at the diuerse Conflicts, which the *Gadites* had with the *Hagarenes*, with *Iethur*, *Naphise*, and *Neaah*; whome (r) at length they overcame, when as they carried from them fiftie thousand Camels, and a great preye of Cattell besides. This also is agreeable to

(r) *1. Chron.*  
5.20.

(f) *Dent. 33.*  
20.

(f) *Moses* his prophecie, comparing him to a *Lion*; that catcheth for his preye, the arme with the head.

(t) *1. Reg. 2.*  
20.21.

*Gad*, an Hoste of men shall overcome him, but he shall overcome at the last: *Jacob* in this Prophecie dealeth with *Gad*, as (t) *Elisha* did with the waters of *Hiericho*, into which being bitter, hee cast salt, to make them sweete: for the beginning of his prophecie is *Bitter*, being the prediction or foretelling of an ouerthrow; but the ende is *Sweete*, for it promiseth conquest and victorie: Both in the *Bitternes* and *Sweetnes* of this prophecie be contained excellent points of doctrine, and instruction.

First saith *Jacob*, an Hoste of men shall overcome *Gad*, &c. The *Gadites*, though they were *Israelites*, members of Gods Common-wealth, and the seede of *Abraham*, yet their enemies by the permission of God, laid their hands in their necks, & ouerthrew them in battell; And this did God

God not only suffer, but also ordaine, without whose providence (u) a Sparrowe falleth not to the ground; out of his (u) *Mat. 10.* great and vnsearchable wisdom: namely, to teach both them & vs, that *Man hath no strength in himselfe* to defend himselfe; for it is the Lorde onely that giueth the victorie.

It is the Lorde (saith the *Psalmist*) that breaketh the bowe, and knappeth the Speare in sunder, and burneth the Chariots with fire. And in another place, (x) *I doe not trust in my bowe,* (x) *Psal. 44.* neither can my sword saue mee, but thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

Plinie obserueth, that (y) *Nature* hath giuen armour and (y) *Plin. lib. 7.* couering to all other liuing things, shelles, crustes, hydes, prickles, haire, feathers, fleeces, scales: and *Chrysostome* addeth Talants, Tusks, & Hornes. So likewise, *Anacreon* singeth in his Odes; onely *Man* vpon his birth-day shee casts forth naked, and vpon the naked ground, to weeping and howling.

The reason hereof, is thus giuen by *Chrysostome*. *God* hath so disposed of man, that himselfe might bee his onely protection; and that he should not put any trust or confidence in his owne strength, which at the best, is but like a Reede shaken & at the worst, a Reede broken with euery blast of wind: Vpon this consideration, *Dauid* thus inferreth; (z) *Put not your trust in Princes nor any sonne of man, for there is no help in him, his breath departeth, & he returneth to his earth, then his thoughts perish.* (z) *Psal. 146.*

Herethe *Psalmist* displayeth the feeblenesse of man, who of himselfe hath neither power to defend others nor himselfe; and therefore *GOD* onely must be our Hope, our Strength, our Shield, & our Bulwarke, we must not (a) like (a) *2. Kings.* *Sennacherib*, presume vpon our mightie Host, for though his Armie was like a Swarme of Bees, yet it was soone extinct, euen as a fire of thornes; wee must not (b) like the *Phi* (b) *1. Sam.* *littles*, vaunt of *Goliath*, for a little Stone out of a sling, layde him groueling vpon the ground, nor must wee trust in the courage of our horse, for a horse is counted but a

(c) *Exod.*  
15.3.

vaine thing to save a man (c) the Lord, then, is as *Mofes* saith, the onely *Man of warre*, his name is *Iehouah*; he is power of himselfe, and there is no power but from him.

Secondly, it was by the providence of God, that the *Gadites* were overcome; for being a warlike and a valiant people, if they had alwaies beene prosperous, and succesfull in the field against their enemies, they would have beene hoven and puffed vp with pride, and have ascribed their victorie to their owne sword and their owne arme, and therefore God to humble their hearts, to make them knowe themselves, and to giue all the glorie to him alone, who is the *Lord of hostes*, suffereth them to be overcome by *an host of men*. Prosperitie maketh men forget God, but aduersitie and affliction maketh them both acknowledge him, and to flie vnto his throne for succour.

(d) *1. Reg.*  
19.

This appeareth in *Saneherib* the King of *Assiria*, (d) who because he had conquered *Hamath*, and *Arpad*, and *Sepharuaim*, *Hena*, and *Iuah*, began to insult, not onely over the Gods of the heathē, whom he himselfe worshipped, but also did lift vp his arme against the God of *Israel*, and blasphemed him, saying; *Who are they among all the Gods of the nations, that haue deliuered their land out of mine hand, that the Lord should deliuer Hierusalem out of mine hand? thus victorie and good successe in battell put this Tyrant in his Ruffe*, and made him so proud that hee cared not for God; wherefore because he was become like the horse and the mule that hath no vnderstanding, (as the Psalmist saith) but must be holden in with bit and bridle, (e) God put his hooke into his nostrilles, and his bridle in his lips, and by the sword of his Angell smote in the Campe of *Assur*, a hundred fourescore, and five thousand, and afterward slewe him in the Temple of *Nisroch* his God, with the sword of *Adramaleck* & *Sharezer* his sonnes. Thus did almightie God resist the proud, and humbled the mightie;

(e) *Esay.*  
37.29.

as for *Saneherib*, so for euery man, he hath his hooke and his Bridle; wherby he ruleth him, euen as (f) great shippes (f) *Iam. 3. 4* driue of fierce windes are turned about with a very small rudder; if the *Rich man* grow insolent, and bragge of his full barnes, saying, *Soule take thy rest*: God hath a Palmer-worme, a Cankerworme, a Caterpillar, & a Grasshopper, to deuoure and eat him vp: If the faire daughters of *Zion*, boast of their beautie, and gorgeous apparell, he hath to abate their arrogancie (g) *stunke, a rent, baldnesse, a gyrding* (g) *Iay. 3.* of sackcloth, and sun-burning: And if the *Gadites* or any else, presume vpō their owne strength, because they haue obtained some victories against their enemies, an overthrow is his hooke, and his bridle, to bring them batke, that they may acknowledge their owne weakenesse & his power.

Thirdly, God not onely suffereth, but also ordaineth, that the *Gadites* should be ouerthrowne, to teach both them and vs, that wee must not onely confesse our owne weakenesse, & humbly acknowledge him to be the onely giuer of victorie, but also by earnest praier to craue his aide and assistance against our enemies, [h] as *Moses* (h) *Numb. 10. 35.* said, when the host of *Israel* marched with the Arke before them, *Rise vp o Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.* So must we say, first following the Arke, that is, making God the captaine of our host or armie, & secondly, putting our whole trust & confidence in his protection, without whom, no enemy can be scattered, & no aduersarie be put to flight, when [i] *Ioshua* fought against *Amalek*, euer as long as (i) *Exod. 17. 11.* *Moses* held vp his hands, *Israel* preuailed, but when he let his hand downe, *Amalek* preuailed: so it is in euery skirmish and conflict, where there is a fainting in prayer, there is a failing in victorie, but where praier is feruent, there the sword is powerfull for the care of God is euer open to a iust prayer.

Fourthly, The *Gadites* were ouerthrowne by such as were Gentiles, and the enemies of God; here it may be

demaunded why God would vse the sword of the vncircumcised, to strike the seede of *Abraham*, to whom he had promised that he would be their God, & they should be his people; it is answered, that God vsed the *Gentiles* in this kind as his instruments, that he might exercise his children in patience, and in humilitie, and that by them as the messengers of vengeance hee might destroy such as were stubborne, and stiffnecked, this is proued by the words of God himselve, saying, (1) if you will not be reformed, but walke stubbornly against me, then will I also walke stubbornly against you, and I will smite you seuen times for your sinnes, and I will send a sword vpon you that shall avenge the quarrell of my Covenant: yet as a father burneth his rod when he hath chastised his sonne, so God euer dealt with the gentiles, alsoone as by them being his Rods he had scourged his owne people for their sinnes, he consumed them with the fire of his fierce wrath.

*Gad* an host of men shall overcome him but he shall overcome at the last, in the former part of this prophecie, *Gad* is ouerthrowē, but in the later he is victorious: herein we may see the difference that God makes in his chastisements: when he ouerthroweth the gentiles, he strikes them with a Rod of Iron, and bruiseth them in peeces like a potters vessell cutting them off, as he threatned (m) the *Edomites* for euer; but when the *Israelites* were ouerthrowne, hee strooke them with a Rod like (n) *Aarons*, which budded, and bare ripe almondes, a Rod of gentle correction, whereby they were not destroyed but humbled, & though he suffered them to be euil-entreated for a time, and to be ouerthrowne, yet at the last, he deliuered them out of all distresse, and gaue them victorie over their enemies. In *Gad* wee may beholde the estate and condition of the whole Church of Christ, and particularly of euery member thereof, both in regard of his Name, his ouerthrow and his Victorie.

First, this word (o) *Gad* doeth not onely signifie an Armie,

(1) *Leuit.*

26.23. & 4.

25.

(m) *Obad.*

10.

(n) *Numb.*

17.8.

(o) *Hierom.*

in tradit.

hebraicis in

*Genes.*



*Armie, or Troup of men, but also a Souldier gytt in armour, or harnessed; in the first signification it may be applied very fitly to the Church of Christ here ypon earth, which is called Militant; as in the Canticles, (p) Thou art beautifull my loue as Tirzah, comely as (p) Cant. Hierusalem, terrible as an armie with banners; and in 6.3. the second, to euery one, that is the sonne of Christs spouse; for such a one is (q) one of the strong men about Salomons bed, which handle the sword, and are expert in warre, euery one hauing his sword vpon his thigh for feare by night, and both the Mother and her sonnes, namely the Church and the true members thereof, are called militant, because they (r) Wrestle against (r) Eph.6. principalities, and powers, and wordly gouernours, the Principes of the darkenesse of this world, and Against spirituall wickedneses, which are in high places, that is to say, against the diuell and his Angels, with whom the elect haue continuall warfare, as it appeareth by the Vision of the battell betwixt (s) Michael and the Dragon: So then (s) Apo. the life of a Christian is a Warfare vpon earth, as Iob 12.7. faith, and therefore euery one of vs must be a Gad gytt in armour, that wee may be able to stand against the assaults of the diuell; as Saint Paul exhorteth vs, saying (t) finally my breikren be strong in the Lord (t) Eph.6. and in the power of his might, put on the whole armour of God, that ye may be able to stand against the assaults of the diuell; the better that we may be prepared for this spirituall combat, let vs consider these soure particulars;*

First against whom must euery Christian Gad fight? It is against *Sathan* the aduersarie of mankind and his Angels, who are not as the *Sadduces* dreamed, onely the affections and Perturbations of the minde, but real substances, for the Apostle faith, (u) that wee (u) Eph.6. wrestle not with flesh and blood, from whence our Affections arise, but with powers and principalities; namely  
with



with such creatures as be most excellēt in regard of their substance, and are endewed both with *Will* and *Vnderstanding*, which were created in heauen, and afterwards for their sinne cast downe from thence, into these lower regions vnder the moone: and *S. Peter*, and *S. Iude* witnesse, these *Enemies* are the more to be feared, because they be inuisible, or not scene of vs, for they be spirits, mightie in performance, bold in aduentures, subtile in contriuing plots, expeditious in executing them, neuer wearied in taking paines to effect their delignes, and purposes: and in a word, there is nothing wanting in them which can be desired in a Souldier; besides we are to fight with them in their owne kingdome, which is *This* world, which makes the warre more dangerous; moreouer the euill spirits are above, (x) *in the high places*, ouer our heads, which is a great disadvantage vnto vs, and lastly, their Leader or Captaine is as a (y) *Roaring Lion* that goeth vp and downe seeking who he may deuoure; in which words the *Apostle* doth most liuely describe the fierce aduersarie of mankind; first hee compareth him to a (z) *Lion*, which is strong amongst beastes, and turneth not at the sight of any: thereby setting before our eies his great power and strength; Secondly, he calleth him not simply a *Lion*, but a *Roaring Lion*, therein shewing the Greedie desire of the diuel to destroy man, for he is wondrous fierce and cruell, as it is in the

(x) *Eph. 6.*  
12.

(y) *1. Pet.*  
5.8.

(z) *Prou.*  
30.30.

(a) *Apo. 12.* *Reuelation of S. Iohn* (a) *was to the inhabitantes of the earth, and of the sea, for the diuel is come downe vnto you, which hath great wrath, knowing that he hath but a short time.* Thirdly, he doeth not onely *Rore*, but also goes up and downe, or as

(b) *Iob. 1.7.* it is in *Iob*, (b) *he compasseth the earth too and fro, and walketh in it; as the Pharisees did compassed sea and land to make a Profelitte, so doeth the diuell raunge through all the corners of the world; he is vpon the mountaines, and in the lowe vallies, in cities, and in villages, in courtes and in cottages, as the woman in the Gospell did, to finde her lost groate, so doeth he sweepe euery roome to finde his prey,*

preye, whereupon the Apostle addeth, that hee doth not onely walke vp and downe, but also hee *Seeketh whom hee may deuoure.* The diuell like (c) *Nimrod is a great Hunter,* (c) *Gen. 10. 9* and hee pursueth vs by our sent, and foote-steppees.

Now, if as *S. Peter* exhorteth vs, we follow the (d) *steppes of Christ,* which are *Meeknes, humilitie, mercie, and charitie,* (d) *1. Pet. 2.* then hee may hunt vs, but he cannot hurt vs: But if our

foote-steppees smell of impatience, pride, crueltie, and hatred, the are we sure to fall into the snare of the hūter; but this is not all, if onely this *Generall* and *Prince of Diuels,* did lie in waite to intrappe our soules, the danger were not so great, because wee should haue some truce and intermission of pursuite, for the diuell canot assault euery man at one time, for being a *Spirit,* hee is *definitiuely* in a place, wherfore that mā like (e) *Noahs* doue, may find no rest for (e) *Gen. 8.*

the sole of his foote; the diuell hath his *Lieutenants,* who like their maister, are *Rouing Lyons,* onely they goe not vp and downe from man to man, too and fro, as he doth, but they haunt one man, and him they seeke to deuoure: these are the *Mali-Genij,* Euill spirites, that follow vs continually, and attend vs from the Cradle to the graue, euermore enticing and alluring vs to sinne, as euery man that is Elect, hath ordinarily *One good Angell,* and extraordinarily manie, by the assignement of *GOD,* to guard and accompanie him from his natiuitie to his death. So of the contrarie part, as manie of the Fathers held for triall sake, he hath *one euill-sprite* ordinarily, & extraordinarily manie by the permission of *GOD.* The two branches of this position growe from these rootes; In the Gospell by *Saint Mathew.* Our *Sauour* saith, concerning children, (f) *See* (f) *Math.* that you despise not one of these little ones, for I say vnto you that in Heauen their Angels alwayes behold the face of my Father which is in heauen. Hereby our *Sauour* meaneth nothing else, but that young children, and also when they be grown men, haue their spirituall Tutours, to teach them, to defend them, and to implore vengeance from God against

him that offereth them any iniurie. So doth *Chrysostome*, *Hierome*, and *Augustine* expound this place.

- (g) *Acts*. 12. Likewise in the *Acts* of the Apostles, when *Peter* being by an Angell deliuered out of prison, came to the house of *Marie* the mother of *John*, whose surname was *Marke*, and knocked, a maide came forth named *Rhoda*, to hearken, who it was that knocked, and when she knewe *Peter's* voice, it is written, that she opened not the entrie dore for gladnesse, but ranne in, and told how *Peter* stood before the entrie; but they saide vnto her, *Thou art madde*: yet she affirmed it constantly, that it was so. Then said they, *It is his Angell*.

Here the women spake according to the opinion of the Hebrewes at that time, which was, that *Every man hath his good Angell assigned vnto him*; for *Direction*, and *Protection*. And from the Hebrewes, as *Iustine* and *Eusebius* affirme, the Gentiles learned the same Doctrine, as it appeareth in (h) *Menander*, saying; *A spirit standeth by euery one as soon as he is borne, being the good guide of his life*.

- (i) *Chrysostome* in *Matth.* 18. (i) Saint *Chrysostome* saith, that *All the Saintes haue their Angels*: and (k) Saint *Basile*, *Every one that beleueth in the Lord hath his good Angell euer about him, if wee driue him not away with our euill works*. Of the same opinion is (l) Saint *Psalms*. 33. *Hierome*, whose words are these, *Great is the dignitie of our Concion*. 9. *soules*, when as euery one of them from the natiuitie, hath an *Angell* appointed vnto it, for the pre-ordination and custodie thereof: 9. in *Mat. ca.* and of the same minde is *S. Augustine*, who thus speaketh 18. vnto God in his meditations [m] *I esteeme it a great benefite, that from my Natiuitie thou hast assigned vnto mee an Angell of m. d. cap. 12.* peace, to keepe mee euen vnto my ende.

I might alledge many other testimonies out of the Fathers, but these are sufficient to shewe that euery one that is Elect, hath his good Angell. But the maiue doubt is of the contrarie part, whether euery one hath his euill spirit.

Concerning this point, I finde no vniuersalitie in opinion.

nion among the Fathers. Yet it is affirmed, not onely by the Gentiles, but also by the Christians.

The Platonists say, that euery man hath his *Euill spirit* (*Orig.*) assigned vnto him: and so likewise doth (*u*) *Origen* in two *peri. archon.* few: all places of his workes; *Euery man* saith he, *hath two lib. 3. & in Angels.* The one is an *Angell of iustice*, the other of iniqui- *Luc. som. 2.* tie; If there bee good cogitations in our heart, without doubt, *hom. 2.* the *Angell of the Lord* speaketh vnto vs; but if euill thoughtes arise in our mind, then one of the diuels angels speaketh vnto vs.

Of this opinion was (*a*) *Chrysostome*, and *S. Gregorie*, as (*a*) *Chry. hom.* hee is quoted by the Maister of the sentences. The Scrip- *2. in Mat. ca.* ture telleth vs, that King (*p*) *Saul* had an *Euill spirit*; sent *4. hom. 5.* of the Lord to vex him; and *S. Paul* confelleth that he *Mag. senten.* was buffeted by the spirit of *Behai*: but it canot be proued *lib. 2. dist. 11.* directly, that these did follow them from their birth. Cer- (*p*) *1. Sam.* taine it is, that euery man is beset continually with legions *16. 14.* of euill spirits. And it is probable, that as God appointeth (*q*) *2. Cor. 12* extraordinarie many good Angels, who are his ministring *7.* *spirites*, and ordinarily, one to attend and guard vs; so hee permitteth ordinarily one, & extraordinarily manie euill *spirites* daily to assault vs. So that a Man hath notime wheren hee can be free from the *Tempter*. For his life is a daily warfare. As (*r*) with *Iehoshua*, so it is with euery one (*r*) *Zach. 3. 1.* of Gods children, euen when we stand before the Angel of the Lord, either *preaching* or *praying*, *Sathan* or some of his angels stands at our right hand to resist vs.

Secondly, the *Fight* that euery spirituall *Gad*, or *Souldier*, hath with the diuell and his angels, is not for a Day, a moneth, or a yeare, but all the dayes, moneths, and yeares of our life, we must combat & skirmish with them, without any truce or intermission.

That speech in *Iob* mentioned before, where it is saide, according to the *Latine translation*, *Vita hominis est milita super Terram.* The life of man is a warfare upon earth: is by the *Septuagint* Translated, (*Peiratèrion.*) which is, A Place of Pyracies, and Temptations,

the Greeke word doth aptlie expresse the danger to which the life of man lieth opē. For *Sathan* being both a *Pyrate*, or a *Thiefe*, & a *Tēpter*, by his subtle temptations seeketh continually to robbe vs of eternall life: therefore it concerns our freeholde to resist him couragiously.

(f) *Nehem.* 4.17. When the  *Jewes vnder Nehemiah* repaired the walles of *Ierusalem* it is saide that (f) *They which builded on the wall, and they that bare burdens, and they that laded, did the worke with one hand, and with the other helde the sworde: And this they did for feare of Sanballat the Horonite, and Tobiah the Ammonite, who were their enemies, being ever ready both to worke and to fight.*

So must the Christian Souldier do, whatsoeuer his temporall employments be; let him euer haue the *Sword of Gods Worde* in his hand, for feare that spirituall *Sanballat*, the Diuell surprize him at vnawares.

We must not thinke to conquere *Sathan* by delaying and prolonging the fight from day to day, as *Ennius*

(r) *Vnius boni Fabius* did *Hannibal*, the *Carthaginian*; Of whome *Ennius* thus writes, (r) *One man by delay our ruines hath repaired; No, the case is not alike.*

*Hannibal* was farre from his owne countrey, and therefore could not bee speedilie supplied with victuals, men, and munition, the want of which, was the cause of his ouerthrowe; but the Diuell is in his owne Dominion: (x) *Eph. 2.2*, for hee is the Prince of this worlde, that ruleth in the Aire, and worketh in the children of disobedience; wherefore in vs rest or delay breedes daunger, because it weakens our owne forces, and strengthens him.

(x) *Eph. 6.14* Therefore we must euer stand vpon our guard, as the Apostle counsels vs, saying (x) *Stand therefore, and your loynes gird about with veritie.* We must neuer lay aside the

(j) *Pet. 5.8.* *Helmet of Salvation*, nor the *Breast-plate of Righteousnes*, nor the *Shilde of Faith*, nor the *Sworde of the Spirit*: but (j)

(z) *2. Sam. 1.7* Watch and bee sober continually, least our *Adversaries* finde vs, either disarmed, or sleeping; (z) Remember

*I Job.*



*Ishoboth* the sonne of *Saul*, hee was slaine by two cap-  
taines *Baanah* and *Rechab*, while he slept on a bed at  
noone; and *Sampson* was spoiled of his long haire where-  
in lay his strength, while hee slept on (a) *Delilahs* knee; (a) *Iudg.*  
euen so shall wee be serued if wee sleepe at noonetide, 16. 9.  
or be bewitched by this harlot our owne flesh to con-  
tinue in sinne securely, therefore it behooueth vs while  
we haue light, to walke in the light for feare the rebel-  
lious spirits of darkenesse murder vs sleeping, and to  
beware of the diuels stumbling blocke our owne Car-  
nall desire, least it clippe our lockes, and depriue vs of  
all spirituall strength, thereby disabling vs to with-  
stand the furious assaults of our enemies.

Thirdly, there be two causes of our fighting, the  
first is, the *Glorie* of our God, the second is our owne  
saluation, for the diuell is an aduersarie both to God  
and man, and his chiefest studie is to rob God of his  
honour, and to depriue man of æternall life; this his at-  
tempt appeareth in his first conflict with our Grand-  
parents in paradise, where perswading *Houah* to eate of  
the forbidden fruite; hee first beginneth to condemne  
God of (b) fallhood; for whereas God hath said. (c) *Thou* (b) *Gen.* 3. 4.  
*shalt eate freely of euery tree of the garden, but of the tree of* (c) *Gen.* 2.  
*knowledge of good and euill thou shalt not eate of it, for in the* 16. 17.  
*day that thou eatest thereof, thou shalt die the death;* he tels  
her a contrarietie, saying, *ye shall not die at all; but God*  
*deth knowe that when ye shall eate thereof, your eies shall be*  
*opened, and ye shall be as Gods knowing good and euil;* in this  
practise with *Houah*, wee may see his malice bent euen  
against his creatour, in that hee contradicteth his com-  
mandement, and therein like a *Rebel* striueth to spoile  
him of his honour; and secondly with the glorious, and  
goldē promise of a dietie, included in these words, *ye shall*  
*be as Gods*, he traineth them to disobedience, knowing  
assuredly, that if they *did eate* the fruite, though pleasant  
to the eie, and good for meate, would be their bane; thus



(d) *Ioh. 8.*

- 44.

(e) *2. Reg.*  
*9. 22.*

with one blowe he strikes both God and man; God in regard of his glorie, and man in respect of his life, and therefore our Saviour calles him (d) a *Liar* and a *murderer* from the beginning; a *Liar* because hee euer oppugnerh the *Trutb* of God, & a *Murderer*, because he is delighted with the ruine and destruction of man; if then wee haue care of Gods glorie and our owne saluation, we must euer be at open defiance with Sathar; as *Iohn* answered the King of *Israel*, who said vnto him, *Is it peace Iohn?* so must we answer the diuell, whoe oftentimes offereth vs faire conditions of peace, that by securitie he may betray vs; *Iohn* his answer was this, (e) *what peace?* whiles the whoredomes of thy mother *Iezabel*, and her witchcraftes are yet in great number? so ought we to say to the diuell, whiles by spirituall whoredome and fornication which is *Idolatrie* thou robbest God of his honour, & by innumerable witchcrafts or temptations makest hauooke of the soules of men, we will haue no peace with thee, this ought to be the resolution of a Christian Souldier; for as there is no fellowship betwixt light & darkenesse, God & Mammon, Christ and *Belial*, so there must be no amitie, or truce betwixt the champions of God and the spirits of darkenesse.

*Gad* an host of men shall overcome him, &c: though the *Gadites* were a warlike and stout people, yet they were overcome; and this (as I said before) fell out by the ordinance of God, first to teach them and vs, that a man hath no strength in himselfe to defend himselfe; secondly to humble them and make them knowe themselves, and thirdly, to moue them to craue by prayer Gods assistance and aide, as it was with the *Gadites*, so is it with every Christian Souldier; there is not any so strong, (f) be it *Noah* a preacher of righteousness, or *Aaron* the annointed of the Lord, (h) or *Danida* a man after Gods owne hart, or (i) *Peter* the Apostle of *Christ Iesus*, but a mote may be found in his eye, either the mote of drunkennesse, or of *Idolatrie*, or adulterie & murder or apostacie; none then,

(f) *Gen. 9.*  
*21.*(g) *Exod.*  
*32. 4.*(h) *2. Sam.*  
*11. 4.*(i) *Luc. 22.*  
*57.*

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when as euen the most righteous adorned with epithetons of grace are fraile, can presume of his owne strength, wherefore as the Prophet *Hieremiab* said of the noblemen of Zion, (k) *The noblemen of Zion comparable vnto fine gold how are they esteemed as earthen pitchers?* So may I say of the children of men; in our creation, wee were golden vessels, and vessels of honour for we were made after the (l) image of God himselfe; but by the transgression of our first parents and the infection of originaall sinne, wee are become earthen *Pitchers*, brittle, and dishonourable vessels, soone crackt, and broken in peeces by *Sathan*, euen like the worke of the hands of the potter; the spirit of God exhorts vs to stand to it and fight manfully, saying, (m) *stand therefore*; but who is so strong that can say, *I will stand*; oh no; that freedome of will which was in *Adam* before his fall, is quite extinct and buried in vs; before we be regenerate; for, as the Apostle saith (n) *The naturall man perceiueth not the things of the spirit of God, for they are foolishnesse vnto him, neither can he know them because they are spirituallly discerned*; in these words the Apostle by a *Naturall man*, vnderstandeth him that is estranged from Christ, beeing guided by his owne reason, and left to the powers of his corrupt nature; the proper guise of such a one, is not onely *Not to vnderstand the things of the spirit of God*, but also *Not to be able to perceiue them*; for there is in him a naturall impotencie and weakenesse towards God, and all good things; as then the strongest man is but as chaffe before the winde in respect of bodily strength, so likewise in regard of spirituall power and abilitie (o) *No man can come vnto Christ unlessse the father drawe him*; (p) *without Christ wee can doe nothing*, (q) *it is God that worketh in vs both the will, and the deed*; (r) *for the way of man is not in himselfe, neither is it in man to walke and to direct his steppes*, (s) *God is the author of meritt*, (saith *Augustine*) *who applieth the will to the*

[k] Lam.

4.2.

[l] Gen. 1.

27.

[m] Eph. 6.

14.

[n] 1. Cor. 2.

14.

[o] Ioh. 6.

24.

[p] Ioh. 5.

5.

[q] Phil. 2.

13.

[r] Ierem.

O. 23.

[s] Aug. de

lib. arbit.

the

(t) *Iob. 8.*

39.

the worke, and the worke to the will: seeing then that the naturall man wanteth freedome of will in the choise of that which is good, it cannot otherwise be but he must needes be overcome, and be made the bond-slave of Satan, and the servant of sinne; But our Saviour saith (t) if the sonne shall make you free, then are you free indeed; belike then whosoever is regenerate, hath freedome of will, being redeemed by grace both from the thralldome of the diuell and sinne; and consequently, he Overcometh, and is not overcome.

(u) *Philip.*

2.12.

I answer, granting indeed, that after a man is regenerate, and borne anew of the water and the spirit, he hath some freedome of will. because in the new birth his will being instructed by the holy spirit, doth willingly consent to Gods will, and worketh with God for the attaine ment of saluation; this is proued out of S. Pauls wordes to the Philippians, saying, (u) *Worke your saluation with feare and trembling*: but this freedome in this life is not perfect, if it were, as it shall be in the life to come, when the whole Image of God shall be renewed in man; then should our reason be euer sound, our affections staid and settled, and our will most iust; but wee finde the contrarie, for there is ciuill warre in our selues, the flesh rebels, and fightes against the spirit, and wee are daily overcome by the temptations of the diuell, it was Saint Pauls case, and it is ours; who saith, (x) *for I knowe that in me, that is in my flesh, dwelleth no good thing, for to will is present with me, but I finde no meanes to performe that which is good, for I doe not the good thing which I would, but the euill which I would not, that doeth; now if I doe, that I would not, it is no more I that doe it, but the sinne that dwelleth in me, I finde then by the lawe that when I would doe good, euill is present with me; for I delight in the law of God concerning the inward man: but I see another law in my members, rebelling against the law of my minde, and leading me captive vnto the law of sinne, which is in my members*; hence wee may learne

(x) *Rom. 7.*

18.19.20.

21.22.23.

our

our weaknesse; and in *S. Paul*, as in a looking glasse, behold our imperfections. No man is so iust; but he is forced by the rage of *concupiscence* or *Lust*, to be the captiue of sin. Sometimes, yet here is our comfort, that nothing done by infirmities of *concupiscence*, without consent of the inward man, can make the regenerate man guiltie before God, because the grace of *GOD* in *IESVS CHRIST*, doth discharge and quitte him in Gods sight, without which hee were a miserable and an vnhappie man: As the Apostle confesseth of himselfe, saying, (y) *Oh wretched man that I am, who shall deliuer mee from the bodie of this death?* y] *Rom. 7. 24*

Secondlie, as the *Gadites* were ouerthrowne by an Host of men, so the children of God are often foyled and overcome by the euill-spirites, the enemies of our saluation; & this falleth out by the ordinance of *GOD*, to humble Man, and to make him confesse his owne vnworthyness. If a man should neuer fall before his spirituall enemies, hee would presume that his perseuerance in Righteousnes, grew from his owne inherent Iustice; And therevpon, like the Angell of the church of *Laodicea*, boast (z) that hee was rich, and increased with goods, and had neede of nothing. x] *Apo. 3. 17*  
And therefore *GOD* in his great Wisedome, permitte the Diuell oftentimes to get the vpper-hand. and to overcome his Children, that by this meanes in feeling their owne weakenesse, they may be brought to humilitie, and that he in raising them vp againe, may declare his powerfull grace and mercie; As then it was said of the Angell of *Laodicea*, by *CHRIST*, *Thou art wretched and miserable, and poore, and blinde, and naked.*

So it may bee saide of all Mankinde; For there is no man, so happie in Grace, so rich in the spirite, so quicksighted in vnderstanding, and so cloathed with the rayments of Righteousnesse, but that hee had neede to Buy Golde of *GOD*, tryed by the Fire, that hee may bee made Rich, and white Raymentes, that hee may bee cloathed, and Eye-salue, that hee may see. It was a confident protesta-

(a) *Mat. 26.*  
33. 34.

(b) *Mat. 26.*  
75.

tion of Peter saying vnto Christ (a) *Though all men should be offended by thee, yet will I never be offended;* but yet the *Scripture* proued the wordes of Christ to be true, who replied thus, *Verily I say vnto thee, that this night before the cocke crow, thou shalt denie me thrice.* (b) for he denied our Saviour with swearing & cursing 3. times, heaping sin vpon sinne: & drawing iniquitie with cart-ropes; thus did God for a time suffer him to be overcome of Satan, to humble him, so that afterward he should not preiudge vpon his own strength; but acknowledge his weaknes, and attribute the gift of Perseuerance to Gods grace alone; As then the Apostolic said, *so say I, I know that standeth, take heed lest he fall;* he ware of presumption, though wee be now the children of God, yet wee knowe not what wee shall be.

If wee resist Satan, and vanquish him to day, yet let vs not like the proud Pharisee, say within our selues, *we are not like vnto other men, but more holy, and more righteous;* for if wee doe, the diuell and his host shall overcome vs to morrow, that we may be humbled: *God resisteth the proud, and giveth grace to the humble;* If then we be lowly in our owne eyes, God will strengthen vs with his grace, & thereby make vs able to withstand the aduersarie: but if we iustifie our selues like insolent hypocrites, and trust in our inherrent righteousnes, he will checke our haucie hearts, by suffering the Tempter to overcome vs.

Thirdlie, as God did not onely suffer, but also ordaine, that the *Gentiles* should be overthrowne, to teach them by prayer to craue his helpe against their aduersaries, & not to relie vpon their owne strength; So it is his will & pleasure in our spirituall skirmishes, to permit Satan to overcome vs, that groaning vnder his hellish yoke, and the burthen of sinne, wee might by the consideration of our owne infirmities, be moued to flie onlie vnto him for succour, by humble and deuout prayer. For it is not sufficient for a spirituall Souldier to bee armed with the breastplate of Righteousnes, the Shield of Faith, the Helmet of



Saluation, and the Sworde of the Spirite, but hee must  
(c) pray alwayes, with all manner prayer, and supplication in the Spirit, and watch thereunto, with all Perseuerance. (c) Eph. 6. 18.

God permitteth the diuell to goe vp and downe, and to compasse the earth; therefore it concerns vs to watch, and he Roares continually, as a Lyon greedy of his pray; and therefore it behoueth vs to pray, that GOD would assist vs with his Grace, and breake the jawe-bone of this fierce Lyon, and his cruell whelps; Feruent prayer is the strongest and most powerfull Exorcisme, that can bee vsed to giue Sathan the repulse.

It is reported by the Herbalists, that the perfume made Rib. Dodon, of the roote of *Lysimachion*, will driue Scorpions and Serpents out of a house: and we reade in the booke of *Tobit*, (a) that *Tobias* with the perfume made of the heart and liuer of a Fish, by the direction of the Angell *Raphael*, did prepare to fight the euil spirit which loued *Sara* the daughter of *Raguel*, and killed those which came to her; Such like is deuout prayer; It is that (c) sweete perfume burnt vpon the golden Altar, wherewith GOD is delighted, and *Sathan* affrighted: but yet the smell of it is neither pleasing to God, nor of any vertue to repell the diuell, vnles it be burnt vpon the golden Altar.

Which Altar of pure golde is (f) CHRIST IESVS, (f) Aps. 8. 3. in whose Name alone wee must pray, because hee is our onely Mediator and Advocate; If then in his Name, wee implore assistance and aide, against our spirituall enemies, (c) it shall be giuen vs: for so hath our blessed Saviour (g) promised, saying, (h) Verily, verily, I say vnto you, whatsoeuer you shall aske the Father in my Name, hee will giue it you. (g) Mat. 7. 7. (h) Ioh. 16. 23.

Lastlie, though Gad was subdued for a Time, yet hee ouercame at the last; So the Church of GOD, and every member thereof, which fighteth vnder the banner of CHRIST, though they bee lyable to the fierie darts of *Sathan* for a little while, that thereby God may bring them to the knowledge of him, and his great



- power, to humilitie, and to prayer, yet they shall triumph and haue the victorie in the ende, as our Sauour saith to his Apostles, (i) *In the world yee shall haue trouble, but bee of good comfort, I haue overcome the world.* And in another place he saith, *The Prince of this world shall bee cast forth.*

So then, though the life of a Christian bee a Warfare vpon earth, and though (k) *the Dragon and his angels fight against Michaell and his Angels*, that is to say, against Christ the (l) *Captaine of Gods Host*, and his Souldiers, yet they shall not preuaile, but being overcome, be cast out, even into the earth, or the bottom: elsse pitte. The consideration hereof bindeth vs to giue thãk svnto GGD, which giueth vs (m) *victory*, through our Lord *IESVS CHRIST.*

- (m) 1. Cor.  
13. 57.

- (n) Gen. 3. 15

The reason then of our victorie is, because *sathan* and all the euill spirites are the captiues of Christ, so that they can doe nothing against *Man*, but by permission; as appeareth by diuerse places in the word of God. For it is written in the book of *Genesis*, that (n) *God hath put enmity betwixt the Serpent & Man*; insomuch as the serpent shall seeke to bruiſe or wound the heele of man: but the man shall breake his head. These wordes doe speciallie belong to Christ, the seede of the woman, who by his death & Passion, hath (o) *troden Sathan under his feete*: (p) *& hath spoyled powers, & principalities. & hath made a shewe of them openly*, and hath triumphed over the in the same Crosse: but generally they are to be applied to euery Christian Gad or Souldier, who by the power of his Redeemer, vanquisheth at the last, his Adversarie the diuell, & breaketh the head of the old Serpent.

- (q) Isa. 27. 1.

The like may be shewed out of the prophesie of *Isaiah*, who saith, (q) *In that day the Lord with a sore, & great, & mighty sword, shall visite Lemathan, that piercing Serpent, euen Louathan that crooked serpent, & he shall slay the Dragon that is in the Sea*; Here the diuell is compared to *Lemathan*, or the *Whale*, in regarde of his great strength, and his attributes bee *Piercing*, and *Crooked*. Hee is called a *piercing Serpent*, because his kingdom stretcheth farre and neere,

and

and a Crooked Serpent, because hee is full of guile and subtiltie; And yet (r) *Though he be so fierce, that none doe stirre him vp, though his Teeth be fearefull, round about, though the maiestie of his scales be like strong shieldes, and are sure sealed, so that no wind can come betweene them; though his neiſings make the light to shine, and his eyes be like the eyelids of the morning, though out his mouth goe lampes & sparkes of fire leape out; though out of his nostrils comes a smoke, as out of a boiling pot or caldron; though his heart be as hard as the nether milstone, and though the mightie be affraide of his maiestie, & he cares neither for sword, speare, dart, nor habergeon, being King ouer all the children of pride, yet God drawes out this monstrous beast with an hooke cast into his nose, and pierceth his iawes with an angle, and with his sharpe and mightie sword hee visiteth him, this Sword, this hooke, this angle, is Christ, the wisdom, and power of God, (s) Origen. who by his death, hath put to death, The dragon that is in Hom. 8. the sea: (s) The Crosse of Christ then; as S Origen saith, is a in Iosu. Victorious Chariot, in the upper part where of Christ sitteth as a triumphant Conquerour, and in the lower part of it, the diuell is dranne as a captive, and is made an open spectacle of ignominie and reproach: hence it comes to passe, that the diuell and his angels by sufferance may assault, wound, and ouerthrowe the elect for a time, euen as the Gacites being Israelites, and of the seed of Abraham were overcome by an host of men, but they doe neuer vtterly vanquish the children of God, because they doe euer rise vp againe in armes, and at the last by the helpe and grace of Christ, triumphe ouer Satan and his whole armie: for Christ as he protecteth, hath such care ouer them, that he suffereth none of them to perish or to be taken out of his hand. And the Apostle saith; That God is faithfull, and will not suffer vs to be tempted aboue that which we are able to beare; but it is not so with Reprebates and Castawaies, for the diuell dealeth with them as Nabuchadnezzar did with Zedekiah the King of Iudah, (t) he put out his eyes, and bound (t) 2. Reg.*

him in chaines and carried him to Babel, even so Sathan, who worketh powerfully and victoriously in the children of disobedience, when he hath subdued the wicked and locked the citie of their soules, putteth out their eyes, so that they shall have no understanding of God; and bindes them in chaines, so that they cannot turne to goodnesse by repentance, and at the last carrieth them along with him to Babel, the land of confusion and death æternall: as then after the death of Goliah, and the overthrowe of the Philistims the women of Israel came dauncing with timbrels to meeete Saul and Dauid, and sang by course, (u) *Saul hath slaine his thousand, and Dauid his ten thousand*, so may all we the elect of God daunce for ioye, that Christ the sonne of Dauid hath slaine the mightie Giant, that reuled the host of the liuing God, thereby giuing vs victorie ouer powers and principalities, which are in the

high places; and to our dannee wee may

(u) 1. Sam.

18.7.

ioyne this song; (x) *O death where*

*is thy victorie, o hell where is thy  
sing?*

(x) 1. Cor.

13.55.

THE

# THE NINTH

## SERMON OF ASHER.

GENE S. 49. 20.

*Concerning Asher, his bread shall be fat, and he shall give pleasures for a King.*



Sher was the second sonne of Iacob by Zilpah, Leahs hand-maid, and afterward his concubine; whose name signifieth *Blessednesse*; & it was giuen him by Leah, whose adopted sonne hee was, because he was borne vpon her knees, and therefore vpon his birth

she said, (a) *As Blessed am I for the daughters will blesse me*; (a) Gen 30. and she called his name *Asher*; which name is the discoverer

of Leahs passions; but she said, *Ah I am blessed*; because her sister had not, (b) as she her selfe had said vpon the birth of Naphtali gotten the vpper hand; so the in these words, (b) Gen 30. 8.

she doth not only reioyce, but also insult ouer her Sister; to whom barrennesse was a great affliction; though Rachel did it, in calling the two sonnes of her hand-maid *Bilhah*, the one of them (c) *Dan*, which signifieth *Iudgement*, (c) Gen 30. 6.

as though God had giuen sentence on her side; and the other (d) *Vaphsai*; which is *wrestling*, as though by excellent wrestlings shee had overcome her sister in fruitfulness; yet Leah, who indeed was more blessed with children then she, hauing at that time foure sonnes from her owne wombe, and two from Zilpahs, should not by Insultation haue vexed her that was grieued at the heart; but rather haue giuen the looser leaue to speake, (d) Gen 30. 8.

and winck at her emulation, *Insultation* is the daughter of Pride, and it seemes that Leah was growne proud with prosperitie, and therefore she insults saying

saying, *Ab I am blessed, for the daughter will blesse me*; w<sup>ch</sup> she should haue said, euery one will proclaime me to be happie, but my s<sup>ister</sup> miserable; it is the nature of man,

- (e) *Hof. 12.* (e) like *Ephraim to be fed with wind, and to follow after the*  
 1. *east wind*; for prosperitie makes him arrogant, and insolent; and yet the chiefest prosperitie of this world is but wind, and to become proud vpon it, and to insult, is but to followe the east wind, which of all the rest is most hurtfull and dangerous, beeing cold and moyst; The second reason, why *Leah* vttereth this passionate speech; *Ab I am blessed*, and thereupon calleth *Zilpahs* sonne, being hers by adoption, *After* is the *Multiplication of Children*, which in those daies was accounted a great *Blessednesse*, because among the daughters of *Abraham* *Barrennesse* was reproachfull: first, because it seemeth to be repugnant to that precept, wherein God comaunded, both immediately after the making of the world, and also after the flood, saying, (f) *Increase and multiplie*: secondly, because they which be barren, attaine not vnto that blessing of God which he promised vnto *Abrahā*; to wit, that his (g) seed should be as the starres of heauen, and as the sand of the sea: thirdly, they which wanted children, seemed after a sort to be hated of God, in that he would not haue their generation or stocke to be spread any further abroad: fourthly, among the Iewes, (as some haue thought, barrennesse was infamous, because *Messiah* should proceed from their posteritie, and therefore euery one endeououred to haue many children, that out of his progenie *Messiah* might one day be borne: not onely amongst the people of God, it was a reproachfull thing for a woman to be barren, but also amongst the gentiles. The *Romans* that had begotten many children were excused by the ciuill law, both from charge, & publike offices, and three was sufficient for an excuse amongst them; but the *Italians* admitted of foure, and the prouinces of fise, so that they were not adopted, nor yet taken of the enemies, nor

(f) *Gen. 1.*  
 28. & 9. 1.

(g) *Gen. 22.*  
 1.

died

died out of the warres. Howbeit this number of children excuſed the parents onely from perſonall offices, but not from offices of inheritance, but (b) ſixteen children excuſed from both kindes of offices, afterwards, twelue did excuſe. Furthermore, the bearing of children hath alwayes bene eſteemed an honorable thing amongſt all Nations, as may appeare in the hiſtorie of the *Lacedemonian*, who being a Noble-man, & vnmarried, as he paſſed by the way, ſaw a man that did not riſe vp to giue him honour, whom he asked why he did ſo; to who the young man answered, becauſe thou haſt left none vnto the common-weale, that may riſe vp vnto me when I am old. Childrē in the opinion of the *Gentiles*, were a furtherāce to felicitie: but yet this furtherance is conditional: namely, if they be well inſtructed, and vertuouſly brought vp: For otherwiſe they be rotten *impotumes*, & cankers, as *Octavius Auguſtus* ſpoke of his daughter & niece, when they were vnchaſt. Alſo *Tiberius* ſorrowed, that he did nourish in his houſe for the people of *Rome*, *Caligula*, a moſt cruell Snake. Thus in this name *Aſher*, which is, being interpreted, *bleſſednes*, we may obſerue the cauſes of *Leahs* reioycing: the firſt wherof was euill, for it includeth an *inſultation*; the 2. was good, for it cōtaineth her *exultation*, for the increaſe of Gods familie.

Concerning *Aſher*, his bread ſhal be fat, & hee ſhall giue pleaſures for a king: In theſe words ſpoken to *Aſher*, *Jacob* prophecieth of the plētifullnes, & pleaſures, which the *Aſherites* ſhould enioy in the land of promiſe. Firſt, their plentifulnes is ſet downe in theſe words, his bread ſhal be fatte, which is to be vnderſtood, of the abundance of oyle & corne, which the land of *Aſher* did yeeld. As it was ſaid of *Iudab* (k) he ſhall waſh his garmēt in wine, & his cloake in the blood of grapes; & as *Iſaiah* ſaid of himſelfe, (l) I waſhed my paths with butter, & the rocke poured me out riners of oyle. So doth *Moſes* ſpeak of *Aſher* (m) ſaying, he ſhall ſlip his foote in oyle: In theſe texts of ſcripture, by waſhing of the cloake, the paths, & the feet, in wine, butter, & oyle, is meant the plētifulnes, & great ſtore of wine, oyle

(b) *digest. de iure immunitatis leg. ſemper pertinax.*

(s) *Cod. de decurionibus leg. ſiquid decurio.*

(k) *Gen. 49.*

11.

(l) *Iob. 29.6.*

(m) *Deut. 33.*

24.



(n) *Ioseph. lib*  
4. *de bell. Iud.*

& butter, which *Iudab, Iob, & Aſher* had. (n) *Iosephus* reporteth that the inhabitants of *Giscala*, a citie within the lot & portion of *Aſher*, were all tillers of the ground, & that their chiefest wealth consisted in *Corne & oyle*. This is a plaine testimony, that the land of *Aſher* was both a great *Corne-country*, in that they had *Bread*, & an *oyle-country*, because their *Bread* was fat. It is a singular blessing to dwell in such a country as that, which by the providence of God, became *Aſher's* portion; for as famine is one of the arrowes of Gods vengeance, so of the contrary part, fulnes of *Bread*, is a signe of his favour. As no man can so well iudge of the happines of health, as he that hath bin long sicke, so the great blessing of plentifulnes is best declared in the consideration of want & penurie. The inhabitants of *Thule*, or *Island*, haue no corne growing, & therefore in stead thereof, they make bread of dried fish, as *Ammster* reporteth. The *Scythians & Tartarians* feed vpon horse-flesh, & mares milke: and the *Troglodites*, vpon snakes and serpents, for want of better food, as *Pomponius Mela* writes: How much more happie then were the *Aſherites*, that had both *Bread & Oyle*? namely, fat bread to satisfie them?

(o) *Psal. 107.*  
33. 34. 35.  
36. 37.

The kingly prophet *Dauid* affirmeth, that *GOD*, for the loue that he beareth vnto his Seruants, changeth the order of nature for their comoditie. This his Assertion may be drawne out of the *Psalme*, where he saith, *Hee turned the floods into a Wildernes, and the springs of water into drinesse: & a fruitfull land into barrennesse for the wickednes of them that dwell therein.* Againe, *He turneth the Wildernes into pooles of water, and the drie land into water-springs, and there hee placeth the hungrie, and they builde a citie to dwell in, and sowe the fieldes, and plant vineyards, which bring forth fruitfull increase.*

Here the Prophet sheweth vnto vs two things; First, who is the author both of *Fertilitie & Barrennesse* of soile: Namely *GOD*, whose powerfull hand alone, altereth the course of nature; for if he but say (*Fiat*) let there be peace, or let there be want, both heauen & earth obey him, even as the hand-maid looketh vnto the eyes of her Mistress.

And

And secondly, what is the impulsive cause; whereby God is provoked to lay the yoke of misery or penurie vpon the necke of man; Namely, *Wickednes*: God setteth before our eyes a *Blessing*, and a *Cursing*; the one, the stipend of *righteousnes*; the other, the reward of *disobedience*. [p] If ye (p) *Dent. 7.*  
*hearken* (saith *Moses*), *unto these Lawes*, & doe them, then the 12. 13.  
 LORD thy GOD shall keepe with thee the Covenant, and the mercie, which he sware unto thy Fathers: and he will loue thee, and blesse thee, and multiplie thee, hee will also blesse the fruite of thy wombe, and the fruite of thy Land, thy Corne, & thy Wine, and thine Oyle, and the increase of thy Kine, & the flockes of thy Sheepe in the Land, which hee sware unto thy Fathers to give thee. [q] But if thou wilt not obey the voyce of the Lord thy God, to keepe & doe all his Comandements & Ordinances, which I (q) *Dent. 28.*  
 command this day, then all these Curses shall come vpon thee, 15. 16. 17.  
 and ouertake thee. Cursed shalt thou be in the Towne, & cursed in the field, cursed shall thy Basket be, and thy Dough, cursed shall be the fruite of thy bodie, & the fruite of thy lande, the increase of thy Kine, and the flockes of thy sheepe, &c. As God dealt with the *Israelites*, so hee doth with vs; if we walke before him, with vpright hearts like *Ashers*, our Bread shall be fat; But if we be stubborn and stiffe-necked, and goe on still in our wickednes, &c. hee will strike our Corne-fields, with *Blasting*, and *Mildew*, and they shall pursue vs till we perish; He will make our land, which like *Chanaan* flowes with milke & honic, *Barren*; he will send amongst vs cleanness of Teeth, the tongue of the sucking childe shall cleave vnto the roofof his mouth: For first, the young childrē shall aske bread, & no man shall break it vnto them: they that feede delicately shall perish in the streetes, & they that were brought up in scarlet, shall embrace the dung: Our villages with famine, shall grow blacker then a coale: Our skine shall cleave to our bones, and wither like a stocke.

What is the cause that our land comparable to the land of *Asher* for fatte Bread, in former times, is now become as a *Wildernesse*, for scarcitie and want? Why doe wee sow much, and reape so little? and why doe the Powers of  
 A 2 2      heaven

(r) *Exo.* 4. 6\* *Spottes.*(f) *Gen.* 40.

32.

(i) *Isa.* 1. 23(u) *Leu.* 27.

30.

(x) *Amos.* 5.

3. 4. 5. 6.

(y) *Amos.* 8.

4. 5. 6. 7. 8.

heauen fight against vs? If we do but as *Moses* did, (r) put our hands into our bosomes, and take them out againe, behold, they will be as leproous as snowe; Our *Sinnes* also, which like a leprosie cleaue vnto vs, haue brought these punishmētts vpon our heads; from the head to the sole of the foote, we are full, both of white & black spots, & like the (f) *sheepe*, which were *Iacobs* wages, we are become partly coloured, in regard of the variety of our wickednes. For we haue not vied this Blessing of fat-bread, to the glory of God, and the good of his poore members; No, no, the inuective speech of the Prophet *Isaiah*, against the princes of *Iudah*, may well be applied to our mightie & rich men: (i) They are all rebellious, & companions of Thieues; & for this *Thieuerie*, our Fattnes of bread is turned into scarcetie; First, they are Thieues vnto GOD, for they deuoure holy things, & seeke after vices, that is, they Rob his Church of Tythes, pretending they were giuent to superstitious uses; and therefore may lawfully be taken away frō the Church: but are not impropriations sacriledge? considering GOD himselfe saith (u) All the Tythes of the land, both of the Seede, & of the ground, & of the fruite, of the Trees, is the Lords, it is holie to the Lord; & by the mouth of the prophet he saith, Bring my Tythes into my Barnes, and see if you shall not prosper; The want of paying Tythes then, which is a robbing of God, is the first cause, why the Seed rotteth vnder the clods, why the garners are destroyed, why the barnes are brokē downe, & why the corne withereth. The 2. is, the oppression of the poore & needy, by such as (x) put far away the euill day, & approach to the seate of iniquitie, which lie vpon beds of yuorie, & stretch the elues vpon their beds, and eate the labbs of the flocke, & the calves out of the stall, which sing to the sound of the violl, & inuent to the elues instruments of musike like *Dauid*, which drink wine in bowles, & anoynt the elues with the chiefeest ointments, but are neuer sorie for the affliction of *Ioseph*: the wickednes & crueltie of these tyrants, is the 2. cause that the land trēbles, & euery one mourns. For so saith the prophet *Amos* (y) heare this, o yee that swallow up the poore that ye may make the needy of the land to faile, saying, whi

will

will the newe month be gone, that we may sell corne, and the Sabbath, that we may set forth wheate, and make the Ephah small, and the Shekell great, and falsifie the weightes by deceite, that we may buy the poore for silver, and the needie for shooes, yea and sell the refuse of the wheate, the Lord hath sworne by the excellencie of Iacob, surely I will neuer forget any of their workes, shall not the land tremble for this? yes; Behold the daies come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of the hearing of the word of the Lord, which is the foode of the soule, this is the truest bread, that commeth downe from heauen, that bread of life dypt in the oyle of gladnesse, which maketh both the heart and countenance cheerefull, and of this bread are the Israelites deprived, because of their sacriledge, and oppression.

Secondly, the Pleasures of the *Asberites* are exprest in these words, And he shall give pleasures for a King; or he (2) shall enjoy the delights of Kings, the meaning of both (2) Chal. which readings is this; the Land of *Asber* shall bring forth paraph. Page such delicate fruites, that euen Kings shall desire to eate of them, and be much delighted with them; this is the ordinarie paraphrase of this speech, but yet it doeth not truly declare the meaning of the word *Madam* in the original, which though it be sometimes vsed for to signify delights, and pleasures; yet more properly it signifieth a Thing, that breedeth or procureth Pleasure, and delight; and so I thinke is it here to be taken; now, what those things be, *Moses* declareth, in his Blessing of *Asber*, of whom he thus said, *Asber* shall be blessed with children, he (a) Deut. shall be acceptable unto his brethren, and shall dip his foote in 33. 24. 25. oyle; thy woodes shall be yron and brasse, and thy strength shall continue as long as thou livest; here *Moses* being the Herald of God promisseth five things to the children of *Asber*, which euen the Kings of the earth doe desire and wish for. The first is to be blessed with Children; and to have store of them, which according to the Philoso-

(r) Exo. 4. 6

\* Spottes.

(s) Gen. 10.

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(t) Isa. 1. 2;

(u) Lev. 27.

30.

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(b) *Psal.*  
127.

(c) *Senec.*  
*de beneficijs.*

(d) *Psal.*  
140.

phers is a furtherance to felicitie, and the Psalmist confirmeth the same, saying, (b) *Behold, children are the inheritance of the Lord, and the fruite of the wombe his reward, as are the arrowes in the hand of the strong man, so are the children of youtb, blessed is the man that hath his quiver full of them, for they shall not be ashamed when they speake with their enemies in the gate.* The second is to be acceptable vnto his brethren, that is to say, to be beloued of the rest of the Tribes; not because the daughters of *Asher* did excell the rest of the Israelitish women in beautie, as *Petrus* thinketh, but because all his brethren should be benefited by the plentifull and pleasant commodities of his countrey; (c) *It is better to giue, then to receiue a benefice,* saith *Seneca*; *Asher* then is happie in this, that the Lot or inheritance of his posteritie should fall in to good a ground, as that he may be enabled to giue bountifullly, and to distribute amongst such as want, the increase of his land, for which kindnesse he should be requited with loue and friendship, which according to *Aristotle* is one of the proppes of mans felicitie.

Thirdly saith *Moses*, he shall dip his foote in oile, whereof he shall haue such aboundance, as he may not only annoynt his head, but also his feete therewith, (d) the vse of ointments made of oile was very frequent amongst the Kings and Princes of the East, whereupon then it is said, that *Asher* shall dip his feete in oile, the meaning of *Moses* is, that the *Asherites*, like mightie potentates, should feelee the want of nothing, but haue all things according to their hearts desire.

Fourthly, *his shoes must be yron and brasse*: hereby is signified the mines of brasse and Iron, which were in the land of *Asher*, of which there was store, and hereupon one of the cities of *Asher*s portion was called *Sarepta*, because there these mettals were molten, refined, and sold in shoppes; how necessarie these matters are for a common-wealth, we may coniecture easily, if

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wee doe but consider into what streights the *Israelites* were driven for want of a *Smith*; now then if the *Artisan* be so profitable a member, the mettall, wherein he works, must of force be needfull and very commodious; the *Asherites* then were happie in their mines of *Brasse* and *iron*, because thereby they were stored with vessels for their houses, with instruments for husbandrie, and with weapons for the warres.

Lastly, his strength shall continue as long as he liueth. Which words are thus interpreted by Saint *Hierome*, *As the daisies of thy youth, so shall be thine old-age; full of strength and abilitie*; as *Balaam* speaking of the *Israelites*, made this wish, (t) *Let me see the death of the righteous, and let my last end be like his:* euen so the Kings of the earth, (f) *Numb.* 23.10. if their desire might be graunted, would say, *Let vs live the life of Asher, let vs be blessed with children, whom wee may make Princes in all lands; Let vs be acceptable vnto our brethren which are our subiects, for their love, friendship, and loyaltie, are the surest guard; let vs dip our feete in oyle, for plentie is the sinewe and strength of royaltie; Let vs be shod with brasse and yron, for the sword and the mattocke are a kingdomes bulwarkes, and let our strength continue as long as we live, because, if our armes growe feeble, the hearts of the people will faint, seeing then that Kings desire these things, therefore they may fitly be called Pleasures, or Blessings for a King; but it often falleth out, that those things which are given vnto vs by God for our good, proue to be by our abusing of them occasions of our falling, so that of blessings they become Curses, and of pleasures, Corrosiues; As for example;*

First it is a singular Blessing for men to dwell in a fertile land, where they may be fed with fat bread, as the *Asherites* were; but if this Plentifullnesse breed in them a forgetfulnesse of God, as it did in the *Sodomites*, whose crying sinne sprang from Pride, (g) *fulnesse* (g) *Ezech.* of 16.49.

of Bread, and abundance of Idleness; then it had beene faire better to haue dwelt vpon the barren mountaines, or in a wilderness voide of water-springs: though God giue *fat bread* vnto many, yet fewe there be that make right vse of it; the true vse of it, is to *preserve* our owne liues, and to be beneficiall to the poore, according to the direction of the *wise man*, saying (h) *Cast thy bread vpon the waters*; that is, be liberall to the poore, and though it seeme to be as a thing ventred on the sea, yet it shall bring thee profit, for after many daies thou shalt finde it; for as the Apostle saith it is a *Sacrifice* wherewith God is pleased; and as the *Table of Shew-bread* in the *Tabernacle*, was circled or compassed about with (i) a *Crowne of gold*, even so such as keepe a *Table* for the poore, which is *holy* vnto the Lord, shall be (k) rewarded, because he that giueth vnto the poore, lendeth vnto the Lord, and the giuer of a cup of cold water in Christs name shall not loose his reward, but for one *Tabitha*, that maketh alme's-coates for the naked, wee shall finde ten *Iezabels*, that will strippe *Naboth*, both out of his vineyard, and of his life, for one *Dauid* that will giue bread and water, and figges & raisons to an *Egyptian* the seruant of an *Amalekite* his enemy, we shall finde ten *Rich Gluttons*, who wil not relieue poore *Lazarus* with the crummes which fall from their tables, but rather suffer him to starue for want: so incompassionate are the *fat of kine of Bashan*, the wealthie worldlings, who by abusing their *Blessings* of *fat bread*, heape vpon their owne heads the *Curse* of God *Wealth*, whether it consist in corne, in cattell, in land of inheritance, or in coyn, is called *Good*; first because it is the good gift of God, (l) *for it is the Lord that giueth, and the Lord that taketh away*; and secondly, in respect of the end for which it is giuen, namely, that thereby a man might be enabled to doe good; now then; if we imploy these good gifts contrarie to the intention of the giuer, either by spending them prodigally vpon our bellies, like *Epicures*, whole daily

(h) Eccl. 1

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(i) Exod.

25.24.

(k) Luc. 6.

36.

(l) Job. 1.

21.

daily language is this; *Let us eat and drinke for to morrow we shall die*: or by Idolizing our backs, as many men doe, in imitation of the princes of *Judab*, who in their apparel, as the Prophet saith, followed after strange fashions, or by maintaining strange women, who like *Horsleaches* crie continually, *give, give*; or by Carding and Dicing, which are the Canker-wormes of wealth, then the *Fatte Bread* becomes like mouldie *Manna*, and Gods *Blessing* is turned into a curse.

Secondly, it is a great *Inheritance* that commeth from the Lord, for a man to haue many children, and therefore because *Asher* had manie, hee is said to be blest with children, but this *Blessing* is conditionall, to wit, if they bee so brought vp as they may be worthy *mēbers* in the church, and comon-wealth: Otherwise they be, as I said before, Cankers and Impostures, and more happie is the barren wombe, then she that is mother of many vngracious and vngodly children.

Therefore, if Parents desire to haue them bee, as they are called, *Blessings*, they must euer bee careful to giue them good education and bringing vp; for education alters nature, and maketh such children, as without it would be like *Braunches of the Sicomore*, or foolish *Fig-tree*, to become like *Olive branches* round about the table.

The (m) *two dogges* spoken of by *Plutarch*, which *Lycur* (m) *Plut. de* *gus* shewed to the *Spartanes*, proueth this to be true; For *inst. puer.* these two dogges being both of one litter, were different in qualities, because there was a difference in their bringing vp. The one was trained vp in hunting and pursuing the Game, the other was suffered to lie by the fire, and to be fedde vpon the trencher; Wherefore, when *Lycurgus* would demostrate to his Citizens, how necessarie good education was for children, hee onely shewed them these *Two Dogges*, hauing set before them a *Quicke-Hare*, and a *Potte of Meate*, and letting them both loose, either of them shewed their seuerall delights, for the one ranne

to the Pot, the other followed the Hare. So is it with children, if they be pampered, and suffered to live idlie: like the field of the sluggard, they will bee ouergrowne with thornes, briers, and thistles, that is to say, with innumerable vices, which by custome wilbe so habituated, that they shall commit sinne necessarilie: but if they be stricken vpon the sides while they be young, & taught to feare God, and honor their parents, then will they proue to be good members in Gods Church, and profitable to the Commonwealth.

(n) Eccl. 22.

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(o) Eccl. 16.

1.2.3.4.

(n) Ane well nurtured sonne, saith the *Wise man*, is the dishonour of his father, & the daughter is leest to be esteemed. And in another place he saith, (o) *Desire not the multitude of unprofitable children. neither delight in vngodly children, though they be many, except the feare of the Lord be with them, trust not thou to their life, neither rest vpon their multitude: For me that is iust, is better then a thousand such, and better it is to die without children, then to leaue behinde him vngodly children.*

(p) Job. 39.

17.18.19.

20.

Seeing then, that the multitude of children is rather a curse then a blessing, if they be not trained vp in godlines, it concerneth parents to haue a special care of their education. They must not be like the forgetfull (p) *Ostrich*, The which as *Job* saith: *leaueth his egges in the earth, and maketh them hote in the dust, and forgetteth that the foote might scatter them, or that the wild Beast might breake them; He scorneth himselfe cruell vnto his young ones, as if they were not his, & is without feare, as if he trauailed in vaine. For God hath deprived him of wisdom, & hath given him no part of vnderstanding.*

The children of carelesse parents bee like these Egges left in the dust, and the parents themselues like vnto the foolish *Ostrich*; Did the *Ostrich* sit vpon her Egges, the foote of the wild beast should not breake them, but being neglected, they are often scattered. So is it with children, if parents would looke to them, and haue an eye ouer them, that wilde beast *Vice*, should not make a spoyle of them, but by their carelesnesse it cometh to passe, that they



they are soone corrupted, and soone destroyed.

Thirdly, it is a *Happinesse* for a man to bee acceptable vnto his *Brethren*, and to bee beloued of them, as *Asher* was. If that this *Loue* and *Friendship* proceed from a good cause, and be erected vpon a firme ground, otherwise, it is better to be hated then beloued.

The true roote of *Friendship & loue*, is vertue and godlinesse: To be beloued then for wiledome, for iustice, for integritie, for charitie, for humilitie, and such like spirituall ornaments of the soule, is a *Blessing*: but to be acceptable vnto men, as many are, for their prodigalitie, & ryot, is a *Curse*: The world loueth her owne (saith *Christ*) but hateth the children of God: Of the contrary part, Gods children are acceptable vnto him, but the childre of this world are hatefull in his eyes; To be beloued then of the world is a curse; because it sheweth that wee are of the world: but to be hated of the world is a blessing, because it declareth vs to be the beloued children of God. As then *Asher* was acceptable to his brethren the *Israelites*, not to the *Gentiles*; so must we endeavour, so to be haue ourselues, that the *Servants of God* may be friendly & louing vnto vs: As for the wicked, their loue is not materiall, it is better to be abominable in their eyes then acceptable. Euē as (q) *Goliath* the giant did q) 1. Sam. 17 defie the host of *Israel*, & challēged any man to fight with him: such was his hatred against Gods people; To euerie *Philistin*, or child of man, doth naturally abhor the *Sonnes of God*, because ther is an *antipathie* betwixt vice & vertue, light and darknes, the flesh & the spirit; These strue euermore together, as (r) *Iacob & Esau*, wrestled in *Rebeccahs* womb, so that there can be no true friendship or loue betwixt them now. It is an impeachment, & a blemish to a true *Israelite*, that is the child of God, to bee in grace & fauour with an *Alien* or *Strangers*, and one that is not of the household of faith.

Such are to bee esteemed of, as *Goliath* was by *Dauid*, namely, *uncircūcised & unclean persons*, we must not regard



whether we be acceptable vnto them or no; for they are not our *Brethren*, but the children of their father the Diuell; Whosoeuer then desires to be accepted of God, and of such as be the brethren of Christ (for so are they called, which doe the will of our Father which is in heauen) but must in imitation of *Dauid* with *Goliath*, to enter combat, and bee at open defiance, and with all worldly *Giants*, loathing their loue, and reiecting their friendship.

Of these *Giants* there be diuers sortes, with whome to hold friendship is a sinne; For we are commanded not to  
 (1) *Job.* 30 say so much (1) as God speed vnto them. The first be *Anakims*, or *Chayne-men*, to wit, the bloudie Tyrants of the world, who are so wicked and so proud, that they care not for God, but Hunt the poore, and when they haue gotten them into their Nettes, eate them vp like bread; The second bee the *Emims*, these are vncontroulable *Giants*, who with their terrible countenances astonish the beholders: Tell anie of them of the iudgements of God, and they will answer, *Who is the Lord, and who is Lord ouer vs?* such a Giant is that monstrous man of sinne, the pope of *Rome*, for (2) if hee lead a thousand sonles to hell, no man will call him to any account for it. The third bee the *Zamzumims*, Namely, the wealthie, and the greedie worldlings, who trussing in their Riches, presume they may commit any sinne whatsoeuer, because they are countenanced by *Mammon*. The fourth be the *Rephaim*, or *Dead men*, for so does the word signifie, or rather, *men of death*, because they be the bane of the people amongst whome they liue, and these be *Usurers*, who like the *Romane* souldiers (spoken of by *Iosephus*) make no conscience to kill the afflicted citizens of *Ierusalem*, that flie vnto the for succour, hoping in their bellies being ript vp, to find some iewels or treasure. The fifth be the *Nephilims*, or *Rushers upon men*, and these are such *Iudges* as the prophet *Zephaniah* speaketh against, saying, (x) *Her Iudges are as Wolves in the Evening, which leaue not the bones till the marrowe;* men whose hands

[u] *Ioseph. de bello Iudaico.*

[x] *Zeph: 3.3*

hands receiue gifts, and who by briberie will be drawne to condemne the innocent, and let the guiltie goe free: thus were the Giants of the old world called in the Scriptures, *Hanakim, Emim, Zamzumim, Rephaim, and Nephilim*: and so may the wicked generation of this age, be truly termed, for they doe most exactly the one sort pararell the other. I will not say, that the spirits of darkenesse, which keepe cōpanie with women in carnall manner, be the fathers of these our moderne Giants, as *Franciscus Georgius* and *Pfellus* thought, that the Giants before the flood were forgotten, neither that the *Incubi* were their fathers, as *Paulus Burgenfis* surmiseth; for these are but coniectures, not warranted by Scripture; but sure I am, they are not our *Brethren*: for they doe the workes of their spirituall father the diuell; and therefore to be accepted of them, is to be reiected of God; for it is a sinne either to giue vnto them, or to receiue from them the right hand of fellowship.

Fourthly, it is a happinellse from heauen for a man to dippe his foote in oyle, and to haue plentie of all things, but if, as it often falleth out, abundance cause greedinesse; and that the more a man hath the more he desires, then it is better to dip the foote in water, then in oyle; & to feele scarcitie, then to haue superfluitie; for if we be both *Rich* and *Cometous*; the *Riches* be snares whereby *Sathan* entangleth our soules, they be like *Bunches* vpon the backe of a *Camell*; they hinder vs, that we cānot enter in at the straight and narrow way of heauen, which is compared to the eye of a needle; so saies our *Sauour* (y) it is as hard for a rich mā (y) *Mark.* to enter into the knig some of heauen as for a *Camell* to goe 10.25. through the eie of a needle; he doeth not meane al *Rich men*, for *Abraham* was rich, and so was *Iob*, yet both righteous; but he points onely at such as make wealth their felicitie, and therefore hunger and thirst after it: as long garments (saith *Socrater*) are hinderances to them that walke, so *Riches* are impediments to the soules of men; the reason

is, because ordinarily they increase couetousnesse, & as they themselues increase, for this cause the spirit of God saith, *If riches increase, set not thy heart upon them*, but they must be vsed like *Wines*, which is *to haue them as though we had them not*: Aristophanes in his comedie bringeth in *Plutus*, (whom the poets make the God of *Riches*) *Blind*, and saith that he is (z) *Insatiable*: and *Horace* compareth the (a) rich man to one that is sicke of the *Dropsie*, who the more he drinkes, the more he calles for drinke; and the wiseman likens him to the (b) *Graine*, and the barren wombe which will neuer say, *It is enough*. It is a curse for a man after this manner to haue his feete dipt in *Oyle*, and to abound in riches, so it may appeare to be, out of the words of the Apostle, saying; (c) *Goe to now yee rich men, weepe and howle for your miseries that shall come upon you, your riches are corrupt; and your garments motheaten, your gold, and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh. as if it were fire, oyle beeing put in the Lampe causeth the flame to burne, for riches beeing ill vied. set the soule on fire, therefore if wee looke that our oile shall be a blessing vnto vs, we must not poure it into the lampe, that is to say, we must not like the griping Cormorant in the Gospell, lay vp our corne in our barnes, and our oile in our storehouses; and say (d) Soule take thy rest; for thou hast treasure heaped up for many daies; but we must doe as the woman that was a sinner, did with her oyntment; (e) annoynt Christs feete with our oyle, and doe good workes with our wealth; the feete of Christ be first, such men as bring good tidings of Saluation, or the ministers of the Gospell, and secondly his poore afflicted members; these are the feete of Christ, whom the rich man ought to annoynt with his oile; and precious oyntments; In the making of the oile of the holy oyntment of the tabernacle, *Moses* by the appoyntment of God did put vnto (f) *four kindes of oile oline, foure principall spices; pure Myrrhe, sweet**

(z) *Aristo.*  
*in plur.*

(a) *Hor. lib.*  
*2. carm. od. 2.*

(b) *Prov.*  
*30. 15.*

(c) *1. Cor. 5.*  
*1. 2. 3.*

(d) *Luc. 12.*  
*20.*

(e) *Luc. 7.*  
*38.*

(f) *Exod.*  
*30. 24. 24.*

*Cinnamon,*

*Cinnamon*, *Calamus*, and *Cassia*, of every one of them a certaine quantitie, whereby the oile oliue was sweetned: so must all Rich men vse their Oile, wherewith they ought to annoynt the secte of Christ; to the Oile of their wealth they must ioyn the Spice of liberalitie; which will make their abondance to be a Sweet Blessing; but if they adde vnto their Oile either the poison of Conuouissance or Prodigalitie, then shall their Plentie be made vnto them a noysonie and vnsauorie Curse, the first Spice that they must put into their Oile, is pure Myrrhe, Myrrhe that issueth out of the Tree of it owne accord, without any incision or cutting of the barke: hereby is meant a voluntary giuing with Cheerefulnessse, (g) for God loneth a cheere- (g) 2. Cor. full giuer; as our Sauour saith (h) Let not thy left hand (h) Mat. 9. 7. know what thy right hand doth; for he that giueth vn- (h) Mat. 6. 3. willingly, is like him that instead of bread giueth a stone, and instead of a Serpent: the second Spice, is Cinnamon, which is very hot both in the mouth and the stomach, and by this is vnderstood zeale and loue to Christ, for whose sake, the rich man ought to extend his bountie; assuring himselfe that whatsoeuer he doth vnto one of the (i) little ones of Christs flocke, hee doeth it vnto him: the third Spice is Calamus, being a powder made of a sweete Reed; which though it be very sweete, yet it is but a Reed, this teacheth all them that do worke of charitie, not to put any confidence in them as Meritorious in themselves, because, when a man hath done the best that hee can, hee is but an vnprofitable seruant, and his choicest worke is like these combustible things, timber, harte, stubble, and reedes. The fourth Spice is Cassia, which is as sweet in smell as the rest, but yet it is a very lowe shrub; this is a figure of that humilitie, which must euer be mixt with the Rich mans bountie; when he doeth annoynt Christs secte with oile, and giue almes; (k) he must take heede that he do it not before men to be seene, of (k) Mat. 5. 1. 2. 4. them, neither must he cause a trumpet to be blowne before him.

as the hypocrites doe in the Synagogues, and in the streetes, to be praised of men, but it must be done by him in secret; and when God that seeth in secret, will reward it openly; he that putteth thus vs his Oile, God will annoynt him with the Oile of gladnesse, and giue such a blessing vnto his substance, that his store shall neuer be diminished; it shall be said to him, as it was by *Eliab* to the widow of *Zarephath*; (1) the meal in the barreli shall not be wasted, neither shall the oyle in the cruse be diminished: for God receiuech not benefit for the vse of his, but he promiseth a most ample recompence for the same.

(1) 1. Reg.  
17. 14.

Fiftly, it is a singular blessing to be Shod with yron and Brasse, and to dwell in a countrie where there be store of mines; whether they be of gold, siluer, tin, lead, copper, brasse, or yron, for there can be no want of any thing, where such rich commodities can be found in the bowels of the earth: yet if they be not rightly employed, it is better to want them then to haue them: the minerals of the earth are indeed the strongest sinewes in the body of a common-wealth, and by the Prophet *Daniel* they be called *hidden treasures*, yet we see by experience, that the possession of them is the roote of these branches, *violence and oppression*, according to the saying of the Poet, *effodiantur opes irritamenta malorum*: Riches are digged out of the earth, being the Insigations of mischiefes; they make men insolent and proud, because a seruant, as *Euripides* saith, if he be rich, is honoured, but an ingenious poore man is weak in affirmation, and the wiseman saith: (2) *folle is set in great excellencie, and the rich set in the lowe place: I haue seene seruants on horses, and Princes walking as seruants on the ground*: these fooles that *Solomon* speaketh of, be such as be Rich and proud, and these Rich Princes be such as be wise and poore: these vaine glorious fooles are made proud by their flatterers, who like shadows followe them, and sawne vpon them; and for this cause *Demosthenes* was wont to compare

(2) Eccl. 10.  
6, 7.



compare *Rich men* to *Sheepe with golden-Fleeces*, because their wooll doth not profite themselves, but is shorne to cloath their Parasites.

Again, from *Pride* and *Arrogancie*, caused by wealth and flatterie, ariseth *Oppression* and *violence*; For *Rich men* will neither doe right, nor suffer wrong. Their will stands for reason; for with *Gold* they can blinde the eye of *Iustice*, corrupt *Lawe*, and make the tongues of the *Advocates*, which are for the most part mercenarie, plead against innocencie.

Such is the power of this *Minerall*, it wrought strange effects in *Salomons time*; for hee saith (o) *I turned and considered all the oppressions that are wrought vnder the Sunne, and beheld as the Teares of the oppressed, and none comforteth them, and loe, the strength is in the hand of them that oppress them, and none comforteth them.* (o) Eccl. 4. 1.

The consideration of this violence and Oppression which growe from Wealth, moued *Plato* to banish *Money* out of his Common-weale. And *Aristotle* removed *Riches* from Felicitie, because they belong vnto violence. Seeing then that *Mineralls* bring forth such effects, it appeareth that *Brasse* and *Iron* bee rather hurtfull then profitable, vnlesse they be well vsed.]

If therefore we desire to possesse them as *Blessings*, wee must not of our *Brasse* make a *Brasen Bull*, as *Phalaris* did, therein to frie and Torture such as bee poore and helpelesse. Wee must not of our *Iron* make an *iron-bedde*, as *Procustes* did, thereupon to Tenter and Racke the straunger; That is to say, wee must not, presuming vpon our wealth and greatnes, offer violence to the poore, and oppresse the needie; For if we doe, into the same pitte shall we fall that we haue digged for others: and according to our owne measure, it shall be measured vnto vs againe: *An Eye, for an eye, a Tooth for a Tooth, Oppression for oppression, and violence, for violence.*



(p) Deut.  
24.7.

(q) Iosu. 14.  
10. 11.

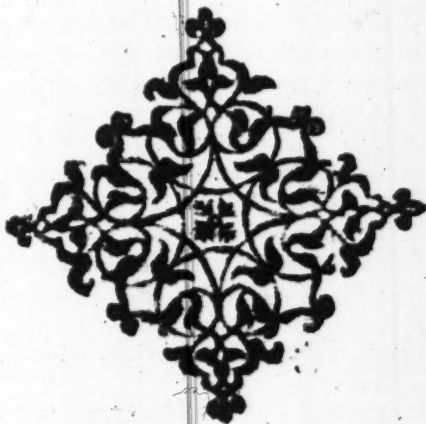
(r) Eccl.  
12. 3.

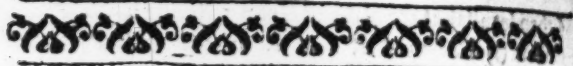
(s) Prov.  
16. 31.

Sixty, it is a blessed thing to liue long; but to liue long, & to haue strength as in the daies of youth, is a far greater blessednesse; yet neither the one nor the other, are to be regarded as *Blessings*; except both the *life* that a man liues, and the strength that he enioyes, be vied to the glorie of God; happie was *Moses* that he was a hundred and twentie yeares old when he died; (p) more happie, because his eye was not dimme, nor his naturall force abated, but most happie, because he was the *Servant* of the Lord; (q) *Caleb* was foure score and fve yeares old, and yet as strong then either for warre or government, as when hee was but fortie; to haue then the yeares and strength of *Moses* and *Caleb*, as *Isaiah* had is a blessing, if *Age*, strength, and godlinesse goe together; but if they be separated, then is their qualitie altered; *Age* without strength is wearisomnesse; and strength without godlinesse, is the anuile vpon which *Sathan* hammers his temptations; the daies of a man are paine and sorrow, when the (r) *keepers* of the house, (as the wiseman saith) begin to tremble, whē the strong men bow themselves, when the grinders cease because they are fewe, and when they wax darke that looke out by the windowes: if the eye, the teeth, the legges and the hands, growe weake and faile to doe their office, a mā thē is but the image of a mā, or a breathing coarce: but ioynē strength to age, and disioynē godlinesse, then behold what an odious creature a strong old man is: is it not a hatefull thing in the eyes of God, that an old man should be lecherous: or that an old man should be a drunkard, and yet there be flocks of such gracie-bearded goates, and heardes of such aged swine, who will neuer leaue sinne, till sinne forsake them; the long life and strength of such persons, is vnto thee an occasion of falling, and of increasing their sinnes: but if godlinesse doe accompanie *Age* and strength, then is *Long* life a Crowne: so saies *Salomon* (s) *Age* is a crowne of glorie when it is found in the way of righteousness; o then

ō then let all that are old and strong, strue to walke with  
 God as (r) *Henoch* did, and if, notwithstanding their (r) *Gen. 5.*  
 yeares, they be lustie as *Eagles*, let them mount vp-<sup>24</sup>  
 wards, by meditating vpon the lawes of God night and  
 day: (u) as *Dauid* did; and glorifie God in their strength; (u) *Psal.*  
 so shall they be crowned with glorie: for the eie that 102.  
 seeth them shall giue witness of their integritie,  
 and the eare that heares of their good life,  
 shall blesse them.

## C c 2 THE





# THE TENTH

## SERMON OF NAPHTALI.

GENES. 49. 21.

*Naphtali shall bee a Hind: let goe, giuing goodly wordes.*



(a) Gen. 30.  
7.8:

*Naphtali was the 2. Sonne that Bilha the concubine of Iacob bare, and the signification of his name is, wrestling, or comparison; which vpon this occasion was giue vnto him: (a) when Bilha Rabels maide had conceived againe, & borne Iacob the second sonne; then Rabel said, with excellent wrestlings haue I wrestled with*

*my sister, & haue gotten the upper hand, and she called his name Naphtali; This name shewes how far Rabel did proceed in sinne; and how many steps she went towards hell; being notwithstanding a goodly woman; for it cannot be denied, but that the most righteous haue their infirmities, & that by the corruption of nature, & the suggestion of *Sathan*, they are euen compelled to do that which otherwise they would not, as the Apostle saith, (b) *I doe not the thing which I would, but the euill which I would not, that doe I.* And here in they may be copared vnto the *Planets*, whose naturall motion is from the West to the East, but by the violence of the first *Mouer*, whose course is contrarie to theirs, they are daily wheeled about the *Center* of the world, from the East to the West.*

(b) Rom. 7.  
19.

This is scene in *Rabel*, the like a *Planet*, is carried headlong, by the forcible motions of *Sathan* into many sinnes,

con.

contrarie to the course of Righteousnesse; first shee is  
 Envious, for when shee sawe that she bare Iacob no chil-  
 dren, (c) she envied her sister. Secondly, she is foolish, for she (c) Gen. 30.  
 said vnto Iacob, giue me children, not knowing that it is  
 God alone, (d) which maketh the barren woman to dwell with a (d) Psal.  
 familie, and to be a ioyfull mother of children. Thirdly, shee is 113.  
 Impatient, for shee must either have children or shee dies,  
 not being content to stay the Lords leisure. Fourthly,  
 she is Reuengefull; for after the birth of Dan, she said, (e) (e) Gen. 30.  
 God hath giuen sentence on my side; or hee hath reuenged me  
 on my sister. Fifthly, she is vaine glorious; for hauing but  
 onely two adopted sonnes, Dan and Naphtali; where-  
 as Leah had sixe of her owne body, and two borne vpon  
 the knees by Zilpha her hand-maid; she boasteth that by  
 wrestling, she hath gotten the vpper hand of her sister;  
 Insultation and Imperiousnesse are hatefull things, and ther-  
 fore God by the mouth of the wiseman saith, (f) for three (f) Pro. 30.  
 things the earth is moued, yea for foure it cannot sustaine it selfe; 21.22.23.  
 for a seruant when hee raiseth; and a foole when hee is filled  
 with meate for the hatefull woman when she is married, and for  
 a hand-maid that is heyre to her mistresse; such a hatefull wo-  
 man as is here spoken of, was Rachel, being both malici-  
 ous and insolent; and out of the very words of the text,  
 wherein is set downe the occasion of Naphtalies name, she  
 discovers her selfe first to be malicious, because shee is a  
 wrestler. Secondly blasphemous, & a taker of Gods name  
 in vaine, for she calles her owne opposition against her  
 sister, an excellent wrestling, or as it is in the originall, the  
 wrestlings of God; as though he should be accessarie vnto  
 sinne. And thirdly foolish, for she triumphs ouer Leah be-  
 fore shee had gotten the victorie. In her we may see that  
 one sinne neuer goes alone; for Rachel draves, as the pro-  
 phet saith, (g) iniquitie with cords of vanitie, and sin with cart- (g) Isaiah.  
 ropes: for first she is Envious, secondly foolish in her ennie; 5.18.  
 thirdly, impatient in her follie: fourthly, reuengefull in her  
 impatience: and fifthly, vaine glorious in her reuenge; all

this is manifested in the name of *Naphtali*, which is by interpretation, *wrestling or comparison*.

*Naphtali shall be a Hind* let goe, *giving goodly words*.

*Jacob* compareth five of his sonnes vnto five *Beasts*; *Judah* to a *Lion*; *Issachar* to an *Ass*; *Dan* to a *Serpent*; *Beniamin* to a *Wolfe*; and *Naphtali* to a *Hind*; not that they were like vnto the beasts that perish, which is *Dauid*'s comparison concerning men of honour; saying, *Manning in honour hath no understanding, but is compared vnto the beasts that perish*; wherein he taxeth such as be puffed vp with a high conceite of their place, and precedencie; but the reason why *Jacob* thus calleth them, is, because in respect of some good qualities, they resembled these brute beasts. As for example, *Judah* is likened vnto a *Lion*, and so likewise *Beniamin* vnto a *Wolfe*, not for crueltie, but for courage; *Issachar* is called an *Ass*, not for stupiditie, but for patience and humilitie; *Dan* is said to be a *Serpent*, not in regard of poisonous malice and hatred, but for his *Wisdome* and policie: and *Naphtali* is named a *Hinde*, not for Timorousnesse, but for Swiftnesse.

*Naphtali shall be a Hind*; &c: Of these words there be diuers expositions; first the *Hebrewes* applie them to *Barack*, (h) who being of the Tribe of *Naphtali*, by the commandement of *Deborah* who was a *Prophetesse*, & iudged *Israel*; gathered together of *Zebulunites* and *Nephthalites* ten thousand men, & fought for his countrie against *Sisera* the capraine of the *Canaanites*, and with great speed put him to flight: and therefore he is compared to a *Hart* or a *Hind*; because he both vndertooke & also managed that exploit with such expedition: secondly, the *Chalde paraphrast* seemeth by this comparison of the *Hinde*, to vnderstand the forwardnesse of fruite in the land of *Naphtali*; for as the *Hart* or the *Hind* hath the speed of all creatures, & easily ouerturneth them; so the portion or inheritance of *Naphtali*, did bring forth corne, & al other kind of fruite, sooner then any other prouince in the land of *Israel*.

Chald: paraphrast: in hunc locum.

Thirdly,

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Thirdly, *Andreas Masius* in his commentaries vpon the 19. chapter of the booke of *Iosuah*, thinketh that the meaning of *Jacob* was, that the *Nephtalites*, like Harts or Hinds should liue & feede at ease, dwelling in a countrie full of grassie plaines, & all kind of pleasant fruits: but I rather follow the opinion of the *Hebrewes*, so that the speech may be applied generally to the whole Tribe, and not to *Barak* alone; this then is *Jacobs* meaning; he calleth *Naphthali* a *Hind*, thereby signifying that his posteritie, should be quick & speedie, for the dispatch of businesse, whether perraining to warre or Peace; Resolution for warlike affaires, & acutenesse or sharpnesse of wit, for matters ciuill were *Naphthals* commendations; & these two are admirable gifts, both for *Souldiers* and *Politicians*; he that is a *Souldier* must be like a *Hind* in Swiftnesse; for delay breeds danger; such a *Hind* in warre was *Iulius Caesar*, for he saith of himself, *Veni, vidi, vici*; I came, I sawe, I ouercame; & such a *Hind* in Counsell, was *Nestor*, whom for his wit & wisdom, *Aгамemnon* preferred before a thousand *Aiaes*; so then in this place *Jacob* commending the Tribe of *Naphthali*, compareth it vnto a *Hind*, because the *Naphthalites* were Swift in battell, and quick witted in counsell: amongst many other excellent endowments which God bestowed vpon *Dauid*, this was one, that he made his feete like *Hinds* feete, wherby is intimated, *Dauids* speedie victorie ouer the enemies of *Israel*. In an other sense our *Sauour Christ Iesus* is copared to a young *Hart*: or *Hind*; for so doeth the Church his spouse call him, laying, (1) *I will the* (1) *Cant. 2.*  
day breake, & the *Shacres* flee away: returne my welbeloued, & be like a *Roe* or a young *Hart* vpon the mountaines of *Sieber*: in these words the Church by the breaking of the day, vnderstandeth the Incarnation of *Christ*, the Star of *Jacob*, & the Sun of righteousness; but whole rising & approach, the shadowes did flee away: that is to say, the Priesthood of *Aaron*, the paschall lambe, and all other sacrifices and ceremonies, which were but shadowes of things to come; and by his returning



running like a Roe or young Hart upon the mountaines of Bether, is signified his Speedie victorie ouer hell, death and Sathan; the Mountaine vpon which he conquered these three Enemies of mankind, was mount Caluarie or Golgotha, the place of his Passion, which by similitude may well be called Bether: for *Beth* in the Hebrew tongue signifies a house (k) and *Er* signifies sometimes watchfull; sometimes it is interpreted *Pellicius*, of skinnie or leather, and sometimes desolation and Desertion. which three significations may well be applied to our Saviours passion: for first, when he was about it, he was watchfull: for the same night that he was betrayed, the burthen of our sinnes would not suffer him to sleepe, but hee watched and praied in Gethsemane, and at that time his agonie was so great, that while hee praied, his (l) Sweat like droppes of blood trickled downe to the ground: secondly, when hee came before Pilate, he was stripped to his very skinnie and whipt, & when hee hung vpon the Crosse, he was naked, and his bodie so stretched & tentard, that all his bones (as the Prophet David saith) might be counted: thirdly, in the midst of his Passion, he was desolate & forsaken, being like a sparrow vpon the house top, like an owle in the desert, and like a pellican in the wilderness, and therefore he cried out, saying, (m) *Eli, Eli, Lamma sabachthani. my God, my God, why hast thou forsaken me;* and not only forsaken but also the Temple of his bodie was destroyed, for he yeelded vp the ghost, and died; but by his Death vpon this Mountaine of Bether, he got the victorie ouer hell, death and Sathan: and that very speedily, for within the Compasse of three daies by his resurrection, he openly triumphed ouer powers and principalities, and led Captiuitie captiue. Now then as Christ in the worke of our redemption, was like a Roe, and a young Hart or Hind vpon the mountaines of Bether, running quickly ouer the heads of our spirituall enemies: so must we in imitation of him strue to be swift, and Speedie in our Course: it was a great commendation for Naphthali, that he was like a Hind; and it will be

(k) Aug.  
lib 22. com.  
Faust. cap.  
48.

(l) Luc. 22.  
44.

(m) Math.  
27. 46.

bee a glorie for vs, if we can runne well. The Apostle Paul would haue all true Christians to bee good Runners, like vnto the Hinde: for he saith (n) So runne that you may obtaine: (n) Gal. 1. 5. The life of Man is a Race, from the Cradle to the Graue. He that Runnes well, shall receiue a crowne of glorie, hee that runnes ill, shall loose his reward. The Race that wee must Runne, lyeth along the streite and narrowe way, spoken of by Christ, saying. [o] mer in at the streite gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which goe in thre that, because streight is the gate, and narrow is the way, which leadeth vnto life, and fewe there be that finde it.

This sheweth that it is a very hard and difficult thing to run this race, which is the race of Righteousnes, because of the streitnes and narrowesse of it (p) it is like the Eye of p) Math. 19. a Needle; & therefore hee that like a Camel, hath a Bunch 24. vpon his backe, can neuer passe along through it.

This Bunch is the round world, together with the Honours, riches, and pleasures thereof; with which Burthen, whofoeuer is loaden, can neuer run well: Because it is impossible to serue GOD and Mammon. And therefore, if if we desire to be good Runners, we must be as slender and smooth-backed, as Harts or Hindes, and this we may attaine vnto, if wee cast away the Care of this world; which is the greatest hinderance and impediment that can bee in our passage towards heauen. Such Harts and Hindes were the Apostles, for they left their wiues, their childrē, their houses, goods, and all things whatsoeuer, to follow CHRIST, and therefore they ran a good race; for our Sauour said vnto them (q) Verily I say vnto you, that whē the Sonne of man shall sit in the throne of his Maiestie, yee that haue followed me in the regeneration, shall sit also vpon twelue seates, iudging the twelue Tribes of Israel. This then is the Path that wee must follow, & the way that we must Run in; namely, Righteousnes, by endeavouring to doe well, as the Prophet Isaiab ex- (r) Isai. 1. horts vs, saying; (r) Cease to doe euill. Learn to doe well; To 16. 17.

learne to doe euill, and to cease to doe well, is a *Broadway*, easie for flesh and blood to finde, but it leades to destruction; but to *cease* to doe euill, and to learne to doe well, is a *Narrow-path*, hard to be found of any but the *Regenerate*, and yet it leades to *Life eternall*. This *Path of Righteouines* is like the passage of the *Israelites* through the *red Sea*. (1) when the *Waters* were a *Wall* vnto them, on their right hand, and on their left hand. For they that run their race in it, are so compassed and hemmed in with watric walles, that if they balle the way, and run not streight forwards, they are sure to be swallowed v<sup>p</sup> by the waters. These *Waters* are the first & second *Death*, which shall be the reward of them that keepe not a direct course, and which frame not their liues according to the rule of *Iustice*; therefore it concernes euery one that Runneth, to haue an *Eye* to the *marke*, vnto which hee runnes; following the example of the Apostle, who thus saith of himselfe, (1) *But one thing I forget that which is behind, & endeavor my selfe to that which is before, and followe hard towards the Marke, for the prize of the High calling of GOD, in CHRIST IESVS*. In these words S. Paul maketh himselfe euery mans patterne, to imitate and follow, in running of the race of *Righteouines*.

(1) *Exod.* 14.  
22.

(1) *Phillip.* 3.  
14.

(u) *Gen.* 19.  
26.

(x) *Numb.*  
11.5.

First, he aimed onely at *One thing*, and at *one marke*. So must we haue but one, and no moe. For one thing is perfection, but manie things are confusion: *One thing* is *Mariage*, but manie things be *Marriages* incombrances; *One thing*, that we must seeke for, is the *Kingdom of heauen*; And these many things that we must auoid, be the *Cares* of this *World*; which if we looke vpon with any regard, they will be vnto vs like *Hippomenes* his *goldē-Balles* to *Atalanta*, impediments to stop and stay vs in running; Wherefore, when we begin to take our race, we must forget that which is behind. Namely, all those things wherein wee tooke delight, and which were before vnto vs the occasions of sinning. We must not look backe to *Sodom*, (u) with *Lots wife*, nor with the (x) *Israelites*, remember the *Cucumbers*, *Pepons*, *Leekes*, *Onions*,

Onions, Garlick, and flesh-pots of Egypt; but goe on forward towards *Zoar*; and towards *Canaan*, the citie of Refuge, and Land of Promise; to forget that which is behind, and not to goe forward, is all one, as to bee like *Lots wife*, turned into a Pillar of Salte. *Non progredi, est regredi*: Not to goe forward, is to goe backward. Therefore, it is not sufficient for vs, when we beginne our Race, to forget, and to forsake the things of this worlde, but wee must also *Endenour our selues to that which is before*: which no man can doe, that either stands still, or is idle. As long as wee remember that which is behinde, we are like vnto the (y) man that lay in his bed sicke of a pallsie: but when wee forget that which is behind, & *endenour our selues to that which is before*, then are we cured of our lameness; and therefore wee must arise, take up our beddes, and walke to our owne house.

(y) Marc. 2.  
11:

First, we must arise from *sinne to Righteousnes*, (z) this is the (z) *Aug. de first Resurrection*, which onely pertaineth to the Elect; and this *ciuit. Dei, lib.* is it of which our Saviour speaketh to *Nichodemus*, saying: 20. cap. 6. (a) Verily, verily, I say vnto thee, except a man be borne againe, (a) *Ioh. 3. 3.* hee cannot see the Kingdome of God. Secondly, we must take up our Bed: These beds are the *Sinnes & vanities*, where-with in former times we haue bene delighted; And these we are to beare vpon our backes, because wee must remember them, to auoyde them, and not vpon our Breasts, because wee must forget to practise them. (b) So did *S. Paul*, hee remembered that he had once beene a persecutor, and he repented of it, and made amends for it, and was afterwarde ten times more zealous to saue the wicked, then before he had bene to destroy the godly. Thirdly, wee must walke, Nay, we must Run to our owne house; which is, as *Zoroastres* calles it, *Heauen*, the bright and glorious countrey of the soule; The Bodie is not the house, but the prison of the soule; neither is the world the mansion or abiding place of the Bodie and Soule, but rather the *Pilgrims Inne*. And therefore when we run or walke, it must be, not to anothers, but to our owne house, if we walke or run to the flesh, and follow the lustes thereof,

(b) 1. Tim. 2.  
13.

- then we goe to the house of *Belial*, who being a disobedient spirit, and subiect to no yoke, forceth the members of the bodie to be seruants of vncleannesse, and if wee runne or walke to the worlde, then wee goe to the house of the *Diuell*, (c) who is the Prince of this worlde, which ruleth in the Aire, and worketh in the children of *Disobedience*; Therefore, leauing these two Houses, we must endeavour our selues towards that which is before; namely, the kingdom of Heauen; the Greeke word which the Apostle vseth is, [*Epesteinómenos*:] which signifieth *stretching*; This verie word sheweth how wee must *Runne our righteous race*; It must be with all our *Power and strength*: wee must be like the *Giant*, ready to runne his course: and like the *Hind*, that is, *strong and swifte*. For if we run not strongly, euery stumbling blocke will cast vs downe; and if we run not swiftly, the world and the flesh will ouertake vs, and catch vs by the Garment, (a) as *Potiphars* wife did *Ioseph*, to stay vs.
- (d) *Gen. 39.* As then wee must not runne too slowly, nor too weakely, for then we be *luke-warme*. So must we beware that we runne not too fast, for they that runne so, are transported with a superstitious and a blinde zeale; and do easily either runne by, or over-shoote the marke. Our pace then must neither be too fast, nor too slowe, but an endeavouring or stretching of our selues to follow hard, and to run well towards the marke.
- (e) 2. *Sam. 4.* Hee that hath *Knowledge* and no *zeale*, is like (e) *Phibosheth*, lame of his feete, he will neuer run fast; and he that hath *Zeale*, and no *Knowledge*, is like (f) *Ashbel*, he will run vpon his owne death; Therefore *knowledge & zeale* are those *Hindes* feete, which carrie the soule neither too slowly, nor too fast, towards the marke. And such feet must *Christians* haue, else they can neuer *Run* a good race; So sayeth *S. Bernard*, as *zeale* must erect our *discretion*, that wee run not too slowly, so *discretion* must direct our *zeale*, that we run not too fast: but graunt that we keep a meane in running, yet all is to no end or purpose, vnles our eye be still vpon the *Marke*: the *Cherubims*, which couered the *merci-seate*, were



were so made and placed, that though their wings were stretched out on high, (g) yet both their faces looked towards the *Seate of Mercie*; so must we, howsoever we *Endeavour* or stretch our selves, ever fixe our *Eie* vpon the *Marke*, for feare we loose the way, and wander by vnkowne Pathes; This Marke is the *Word of God*; the light vnto the feete, and the *Lantherne* vnto the pathes; (h) It makes a man wise vnto saluation, and it is, as *S. Chrysostome* saith, the most exquisite Rule of faith, and good life; he then that is directed and led by this light, as the *Israelites* were in the night time by a *Pillar of fire*, shall neuer neede to grope and feeble with his hands for the way, (i) as the *Blind Sodomites* did; he that makes the *Scripture* his guide, he shall be a wise virgin and follow the *Lambe* whithersoever he goes; in the *Hebrew* tongue a virgin is called *Nagnara*, because of her *agilitie*, and *Simplicitie*; and euen so euery one that followes Gods word, is a *Right Nagnara*, a true virgin, for he runnes nimble, and plainely, neither too much on the left hand, as the *foolish Atheistes* doe, in the broad way of *Sinne*; nor too much on the right hand, as *Scismatices* doe, in the broad way of *humour*, and *Selfe-conceite*; againe, he that maketh the word of God the Rule of his beliefe, and life, shall euer goe directly forward, and run continually in the right way, and it is a Pleasure to see him Run, his pace is so gracefull; so saies *Christ* to his *Sponse*, the Church; (k) how beautesfull are the goings with shooes o *Princes daughter*; this shooe is by *S. Paul* called (l) The preparation of the *Gospell of peace*; he that is shod with this shooe, is euer prepared both to beleeue, and to doe as the *Gospell* commaunds; if it, as the *Centurion*, say Goe, he goes: and if it say Come, hee comes: the (m) *Papists* cannot endure to weare this shooe, because it is too straight for their feete, & therefore they preferre to it, the *Old-shoes* of the *Gibsonites*, namely, the *Traditions* and beggerly Rudiments of their forefathers: and hence it comes to passe, that they cannot run forward, because they want a Certaine marke

(g) *Exod.*  
25.20.

(h) *2.Tim.*  
3.15.

(i) *Gen.* 19.  
11.

(k) *Cant.*  
7.11.

(l) *Eph.* 6.  
15.

(m) *Concil.*  
*Trid.* Sess. 4.  
pag. 11. c.  
11.



to direct them, but they turne round like a wheele, and are euer found in the same place; sometimes they turne towards traditions and humane constitutions, making them equall to the Scriptures; sometimes to counsels, & sometimes to their Idoll the Pope, whom being a Man, they place in the Temple, as if he were a God, (n) affirming that he cannot Erre; and that therefore (o) all men ought to stand to his sentence; also they lift him up above the Scriptures, being not ashamed to auouch, (p) that he hath power to decree against the Epistles of S. Paul, because he (q) is greater then Paul; neuer a one of these three, Traditions, Councils, or the Pope, are sure Marks; for if they were, they would abide; but they are as vncertaine as those that be led by them; one Tradition shoulders out another, one Council crosseth an other, and one Pope cancels the decrees of another; as for instance, whereas the Council of Nice alloweth the Marriage of Priestes, and the communion vnder both kindes; the Councils of Constance, and of Basile, take the cup from the Laytie and that of Trent, both the cup from the Layckes, & marriage from Priestes: The Council of Constantinople beateth downe Images; but the second Council of Nice comandeth them to be worshipped; the third Council of Carthage, doth Excommunicate, & declare him that shall name himselfe vniuersall Bishop, the forerunner of Antichrist; but the Council of Trent decreeth the contrarie, making the Pope not onely Vniuersall Bishop, but also King of Kings: as for Popes, they are like Herod and Pontius Pilate neuer at vnitic, but when Christ is to be crucified in his members, & the Truth to be suppressed; therein indeed they shake hands & are combined together; but in other things they may be compared to the three (r) seditious captaines in Ierusalem, Simeon, Iehochanan, & Eliazar; for euery Newe popes sword is in the necke of his predecessor; as for example, Gregorie the first abolished the decrees of Pelagius, Innocent and Sabian; disannulled the Constitutions of Gregorie the first; Steuen, the which Formosus made, & Romanes did abrogate the decrees of Steuen;

and

(n) Bellar: de  
Rom: pont:

lib. 4: cap. 2:

(o) Moscon:  
ius. de m. iust  
milit. eccl.

lib. 1. cap. 1.

(p) Carol.

Ruinus. con-

fil. 10. num.

1. vol 5.

(q) Anton. de

Rosellis. in

tract: de con-

cilijs.

(r) Ioseph.

lib. de bello

Iudaico.

and that most often in such as concerned matters of faith,  
how the can any of these be *Markes*, which be so variable  
& vncertaine: of force the the Papists like men in *Mazes*  
& *Labyrinths*, run round in a circle, & neuer goe forward,  
because they do not endeouour to followe hard towards the  
marke, namely, the written word of God, which is, as *Ireneus*  
saith, (s) the Pillar & the firme *Marke* of the Church. Ar- (s) *Ireneus*.  
nobis writeth that the *Pagans* had a *Goddesse*, (t) called *Vi-* lib. 3. cap. 1.  
belia, v whom they vsed to pray vnto in their iourneying, (t) *Arnob.*  
that shee might keepe them from erring out of their way; aduers. gent.  
their *Goddesse* was but a *shadowe*, for an *Idol* is nothing, saies lib. 4.  
the *Apostle*, and such like *Idols*, be ceremonies, traditions,  
counsell, & decrees, for he that trusteth to their direction,  
is like him that in the night runnes after *Ignis fatuus*, or  
the fierie *Exhalation*, that fooles them that followe it, but  
the *Word* of God is a *Right vnbilia* indeed, it neuer delu-  
deth, it neuer deceiueth vs, if we make it our *Marke*, it wil  
like the (u) *Starre* of the *wisemen* conduct vs to *Christ*: (u) *Math.*  
*Running* was one of the *Games* of *Olympus*, & to stirre men 2.9.  
vp to this exercise, there were *Prizes* appointed for such  
as ran best; so it is in our *Spiritual* race: for the reward of  
them that *Run* well, is the prize of the high calling of God, (as  
*Paul* saith) in *Christ Iesus*: this high calling, is everlasting life,  
eternall glory, ioy in the holy Ghost, and the whole kingdome of  
heauen: who then would not like a *Hinde* run swiftly to at-  
taine vnto this infinite felicitie; as then the (x) *Angels* (x) *Gen.* 28.  
which *Iacob* sawe in his vision were not Idle, but either as- 12.  
cending, or descending the heauenly *Ladder*: so let vs be e-  
uer in *Motion*, & euer going forward, fro grace to grace,  
fro goodnetie, to goodnetie, from vertue to vertue, til we  
come to perfectio, (y) euē the measure of the fulnes of *Christ* (y) *Eph.* 4.  
age: as he was like the *Hart* or the *Hinde* vpo the mountaines 13.  
of *Beith*, so let our seete in the imitation of him be like  
vnto *Hinds* f. etc, swift, not to shed blood, but to *Run* a good  
race, euen the race of *Righteousnesse*: this if we do, we shal be  
sure not to loose our labour, for *Christ* will meeete vs at  
the end of the *Race*, & say vnto vs, well run good & faithfull  
seruant,

*servant, enter into the loies of thy Lord, and take the prize of the high calling of God, for thy reward.*

*Naphtali shall be a Hind let goe, giving goodly words.*

Jacob proceedeth in his *Comparison*, and saith, that *Naphtali* shall not be onely a *hind*, but also a *Hind let loose*, not imparked, not impaled, not impent, but living at *Libertie*; and enjoying freedom; when hee prophesied of *Isachar*, hee said, that hee should be an *asse* *Conching betwene the burthens*, being liable to exaction and oppression: but *Naphtali* is *let loose*, and his posteritie must be free; Bondage is a great miserie, but freedom is a wonderfull Blessing; the felicitie of the one may be discovered in the misery of the other; for first Bondage is a thing against *Nature*, (z) for *Adam* was created to beare rule over the fish of the sea, and over the fowle of the beaven, and over the bestes, and over all the earth, and over every thing, that crept, or moved on the earth; by creation therefore all the children of *Adam* are freemen, but *Bond-slaves* by sinne: secondly, *Bondage* is one of those meanes whereby *Sinne* is punished, for when the Kings of *Israel* & *Judah* together with their people did forsake God, which had brought them out of the land of *Egypt*, and went a whoring after strange Gods, God suffered their enemies (a) to conquer them, & (b) carie the into captiuitie, binding their Kings in chaines, & their nobles in linckes of yron; thirdly, *Bondage*, is so irksome & so grieuous a yoke, that many have rather chosen present death then to endure it; (c) *Sampson* preferred death before imprisonment; (d) *Razis* was willing rather to fall vpon his owne sword, & to die manfully, then to giue himselfe into the hands of *Nicanor*: and *Cato the Romaine* slew himselfe, because he would not become *Cesars* slave: fourthly, *Servitude* and *bondage* is a *Curse* and this appeareth out of the words of *Noah*, saying, (e) *Cursed be Canaan, a servant of servants shall he be vnto his brethren*: seeing then that *Bondage* is so miserable, we must needs conclude that to be *let loose*, and to haue freedom

(z) Gen. 1.  
26.

(a) 2.Reg.  
17.

(b) 2.Reg.  
25.

(c) Jud. 16.  
30.

(d) 2.Mac-  
cab. 14.42.

(e) Gen. 9.  
25.

freedome is a singular happines: for thereby a *Man* is delivered from *Fearre and Care*, which two, like euill Angels, bee the daily Attendants of *Servitude*: First, a *Servant* is ever affraide to displease his Maister, whose *superstitious* looke like the *Gorgons-Head*, in *Perseus his* shield, astonisheth the beholder. For ordinarily, Maisters be like vnto (f) *Rehoboam*, great threatners & oppressors of their bond-men: and therefore *S. Paul*, chargeth them, (g) *to put away* threatening, knowing that they haue a Maister also in Heauen, (g) *Eph. 6. 9.* with whom there is no respect of persons. Secondly, a seruant is continually carefull to please his Maister, hee neuer so vile and wicked a man, hee is compelled to say, as hee sayes, be his words neuer so vsauorie, to flatter and praise him, be his actions neuer so ignoblie & dishonest, & to bow the knee vnto him, as the seruants of [ ] *Ahasuerus* did to *Hamā*, though hee be but an *Agagite*, and of base condition. And therefore they may well be likened vnto the *Indians*, who are accustomed to offer sacrifices vnto the diuell, and this worhip they giue him, not for loue, but out of feare. (b) *Hest. 3. 2.*

As then the Poet spake of *Husbandmen*, so may I say of *Naphtali*, and his tribe, *O happy Naphtalites*, if yee knewe the worth of your owne happinesse; *Reuben* lost his prerogatiues, *Simcon* and *Leui* were cursed, scattered in *Israel*, and *Isachar* had his backe ouerloaden with burthens, but yee are as a *Hinde* let loose, free from the *Chaine* of bondage, & the yoke of oppression.

If it were a *Blessing* for *Naphtali*, to bee like a *Hinde* let loose, and to enioy freedom and libertie, which was but onely in regard of his bodie, and his temporall state: oh how happye are all spirituall *Naphtalies*. (i) *Eph. 5. 12* against powers, & *Principallities*? I meane, true *Christians*, who being by the first birth *Bond-mē* to sin, death, & *Sathan*, are in their second birth, through the *Passion* & *Merites* of *Christ*, made freemen, & heires of *Saluation*. So saith our *anour* to (k) *Ioh. 13. 15* his disciples (k) *Henceforth I call you not seruants but friends* (l) (l) *Mat. 5. 40* not cursed Goats, but blessed sheep (m) not black Ravens for saking (n) *Gem. 8.*

*the Arke, but white Doves, making your Nests in the holes of the Rocks; (n) not chained Serpents in the bottomles pit, but Hounds let loose in the greene Pastures. While wee were Gentiles, wee liued like the Israelites, vnder the bondage of that spirituall Pharaoh the diuell, but since Christ came in to the worlde, and wrought his miracles. Of which place Egypt, as S. Augustine saith, is a type & figure. He by opening the Red-Sea, with his Crosse, hath set vs free, and deliuered vs out of that land of darknes, where no order, but everlasting horrour abideth, and our enemies, the Diuell, Hell, and Death, are fallen into the same pitte, that they digged for vs, and fettered in the same chaines, wherein wee by them were bound. First, by the Passion of Christ, the Tyrannicall dominion of Sathan ouer man was dissolued. For the Apostle saith, that by his Death, hee did not onely ouercome death, but him also, which had the power of death, the diuell. And therefore S. Origen saith, that there were two crucified vpon the crosse of Christ. Namely, CHRIST himselfe, visibly, and with his will; the Diuell inuisibly, and against his will.*

(o) *Iudg. 16.*

*(o) As the Philistines thought themselves sure of Triumph, when Samsons eyes were out; Nay, they called him out of prison, to make a laughing stock of him, & set him betweene the Pillars, but yet he was auenged on them, by pulling downe the house vpon their heads. So the Diuell thought himselfe a glorious conquerour, when the Eyes of Christ, being nayled to the Crosse, were closed vp with dim death: Nay, the Iewes (being the Dismels iesters) made mowes at him, and ceased not, saying (p) If hee be the King of Israel, let him now come downe from the Crosse; But yet euen at that very time, all the spirituall Powers & Principalities received their Bane, and were stript of that usurped Empire, which they helde ouer mankind, and by the Preaching of the Gospell, which is (q) the keye of the bottomles pitte, whereby Hell is shut vp to the Faithfull, and opened to Infidels: the Dragon, that olde Serpent, which is the Diuell, and Sathan was vterly put to silence, and bound, as it were in a Chaîne, for*

(p) *Matth.*  
27.42.

(q) *Apo. 20.*



athousand yeares : And thus was he that led *man* into captivity, made a captive, and a bond-slave himselfe.

Secondly, his *Death* was *Deaths* destruction, and therein hee was as good as his word. For before hee was incarnate, by the mouth of his *Heralde*, the prophet *Hoseah*, hee challenged *Death*, saying, (r) *O Death, I will bee thy Death; O Grave, I will bee thy destruction; And in his Death,* hee subdued *Death*, by taking his sting from him. And therefore the *Apostle* (in the person of *Christ*) insulteth over *Death*; and derideth him, saying, (s) *O Death where is thy sting?* Sinne was the cause that (t) *man* was made captive to *Death*: (u) *For the wages of Sinne is Death; but Christ being Righteousnes is life, by laying downe his Life, and taking it up againe.* (x) *loosed the bandes and the sorrowes of it.* So that to all true Believers, *Death* is no longer bitter, but sweete, (y) *Not a thiefe, that surprizeth suddenly, but the Harbenger of Ioye.*

Thereupon, in the olde Testament, the *Death* of the righteous, which believed in *Christ* to come, is called *Geni- gab*, that is to say, without pain or griefe, because that though (z) like the *Israelites* that spake against *God*, they were stung with this fierie *Serpent*, yet by looking vnto the *Brasen Serpēt*, their *Misery*, the wound of death was healed in them. Though like (a) *Daniell*, they were cast into the greedy *Lynx*, which is the *Grave*, and like (b) *Ionab*, into this *Whales* bellie, which is unsatiable; yet for all that, neither had this *Lynx* power to deuoure them, nor this *Whale* ability to digest them. The reason is, because *Christ* the head hath tasted *Death* for all his members, to set them free, and loose them from their bandes.

Thirdly, as by his *Passion* vpon the *Crosse*, he hath Redeemed vs from the tyrannie of *Sathan*, and by his *Death* freed vs from the bondage of the *Grave*; So likewise, by his descension into *Hell*, hee hath deliuered vs from the Tirallome of the bottomlesse *Pitte*; Had not hee broken the *Serpentes Head*, by the droppes of his *Blood*, the



Serpent would continually haue *bruised our heeles*. Had he not takē away the sting of death, death would neuer haue ceased from stinging vs: and had hee not descended into hell, there to manifest his glorie, by leading *Captiuitie Captiue*, Hell would neuer haue beene satisfied, nor euer haue saide, *It is enough*; but the *Teeth* of the *Mouth* thereof, would haue beene as swordes, and the *Chawes* as knives, to eate vp mankind out of the earth.

(c) *Iud* 16.  
1.2.

Therefore as (c) *Samson*, in spite of the *Philistines*, who laid waite to entrap him all night, in the gate of the *Citie*, went forth of *Gazza*, carrying vpon his shoulders along with him, the *Dores*, the *Poster*, and the *Barres* of the *Gates* of the *Citie*; So *CHRIST*, maugre all the *Spirites* of darknesse; Descended into the neathermost parts of the *Earth*, that is, the *Depth*, or *Hell*; And there hauing bound the *strong-man* of that *Infernal house*, returned with victorie, and *Triumph*. And therefore the *Apostle* mocketh *Hell*, saying: (d) *O Hell where is thy victorie?*

(d) 1. *Cor.*  
15.55.

Though all true *Christians* be *Hinder*, set loose, and deliuered from the bondage of *Hell*, *Death*, and *Sathan*, yet are they still *Servants*, and so ought to be, to him that loosed and Redeemed them. By the *Ciuill law*, (e) if any *Captiue* be deliuered at the costes and charges of another, hee when he shall be returned home, ought to repay the charges to him that redeemed him; and if perhaps hee shall not bee able to repay him, then hee should satisfie his redeemer by labour and seruice.

(e) *Code. de*  
*captiuis post-*  
*liminis re-*  
*uersis.*  
*Honorius.*

This is the case of all *Christians*, and this is a plaine *Lawe*, that ought to binde our *Consciences*; Wee were *Cattines*, and *CHRIST* hath redeemed vs, not with corruptible things, as *Golde* and *Siluer*, but with his owne *Blood*.

Now then, because wee are otherwayes vnable to repaye him his Charges, wee are bounde to satisfie him for his Cost, with our *Labour*, and our *Service*.

(f) *Rom. 6.*  
17.18.

(f) This *Service* is A *Sweete* *yoke*, and is to bee esteemed

esteemed about all carnall libertie; (g) it was said of *De. (g) Euseb.*  
*morum & Chrysippus*, that *The one of them made men slaves* *tract. de pro-*  
*alioq. et*, and *The other halfe slaves*: so it may be said of *pa. euang.*  
*Christ* and the *Diuell*, the *Diuell* by sinne made man a ser-  
 vant wholly: but *Christ* hath made him halfe a *Servant*: for  
 he is both a *freeman* and a *servant*: first he is a *freeman* be-  
 cause he is made free from sinne: secondly hee is a *ser-*  
 vant, because he is made the (h) *servant of Righteousnesse*, (h) *Rom. 6.*  
 this then is the dutie of every one of vs which be spiri- 18.  
 tuall *Naphtalites*: seeing that *Christ* hath bought vs and  
 loosed vs from the bondage of hell, death, and *Sathan*, first  
 we must be willing to serue him truely, and to labour in  
 his vineyard: as vnder the *Lawe of Moses*; (i) such as were (i) *Exod.*  
 content out of their loue to their maisters, to be *seruants* 21. 6.  
 for euer, did willingly lay their *Eare* to a post, and their  
 maisters did bore it through with a *nawle*, which was a  
 signe, that they were made *seruants* for euer: so must we,  
 if wee desire and be willing to serue *Christ* perpetually,  
 suffer our *Eares* to be bored through with a *Nawle*,  
 which *Boring* is the badge of our voluntarie seruitude,  
 hereby I vnderstand, the mortification of the flesh: for as  
 the Cutting off of the foreskin amongst the *Israelites* was  
 an outward signe of the inward circumcision of the heart:  
 so is this *Boring of the eare with a nawle*, a figure of the  
 mortifying of all carnall desires: according hereunto  
*Saint Paul* saith: (k) as you haue giuen your members ser- (k) *Rom. 6.*  
 uants to uncleannesse, and to iniquitie to commit iniquitie, so 19. 20. 21.  
 now giue your members seruants vnto righteousness in holi- 22. 23.  
 nesse: for when yee were the seruants of sinne, yee were freed from  
 righteousness: what fruite had you then in those things, whereof  
 ye are now ashamed: for the end of those things is death: but now  
 being freed from sinne, and made seruants vnto God, ye haue  
 your fruite in holinesse, and the end everlasting life: for the  
 wages of sinne is death, but the gift of God is eternall life,  
 through *Iesus Christ* our Lord: secondly, we must not one-  
 ly be willing to serue *Christ*, in liewe of his charges in

(1) *Cod. de Captiuis post liminio reuersis. Honorius.* our redemption, for certaine yeares; (1) as by the lawe of the emperour *Honorius*, *Captiues* that were vnable to make satisfaction were enioyned to serue five yeares, but our *Servitie* must continue, as the seruice of that *Hobbe*, whose *Eare* was bored with a *Nawle* against a *Post*, euen vntill the yeare of *Iubilee*; which is the day of our death; Though we be *Hindes* let loose, yet it is to run in the race of *Righteousnesse*, after the example of *Christ*, and not to Run away like *Vagabonds* from *Christ*; wilfully entralling our selues to them from whose tyrannie we are deliuered; such *Vagabonds* be *Dogges* returning to the vomit, and *Swine* to their wallowing in the mire; *Backsliders*, and *Apostates*; concerning such the *Apostle* saith, (m) it is impossible that they which were once enlightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost, and haue tasted of the good word of God, and of the powers of the world to come, if they fall away, should be renewed by repentance, seeing they crucifie againe to themselves the sonne of God, and make a mocke of him; hence it appeareth, that it shall be farre *Easier* at the last day for them, that were neuer enlightened by the word of *Grace*, and neuer let loose by the preaching of it; then for such as haue beene set free, and loosed out of the *Dungeon* of *Ignorance* (whereof the *Diuell* is *Iaylor* or keeper,) by the *Keie* of the *Gospell*; if they start aside, like broken bowes; and depart from the seruice of *Christ*, wherein there is sweet freedome, to follow the libertie of the flesh, which is a bitter Bondage.

*Naphtali* shall be a *Hinde* let goe, giuing goodly wordes; Though the *Naphtalites*, as *Iacob* prophecieth of them, were like *Hindes* let goe, namely, *Quicke* and *expeditions* in warre; and as forward to battell as *Giants*, readie to run their course, yet he saith, that *They* should giue goodly wordes, and seeke by friendly and peaccable wordes for *Peace*, before they would rashly attempt warre; some are of opinion, that *Iacob* by the *Hinde* meant *Baracke* one of the

the Tribe of *Naphtali*, who ouerthrewe *Sisara*; and by the  
 goodly words the song of *Deborah*; but *Andreas Mafius* in *Iudg. 4.* &  
 my opinion of all other expoundeth these words most 5. *And. Ma-*  
 truely, by applying them to the *affabilitie*, *courtesie*, and *firm in hure*  
*gentle* behaviour of the *Naphtalites* both in word & deed; *locum.*  
 which *Courtesie*, & *urbanitie* was in them an excellent qua-  
 litie, and worthie to be embraced of all men; for it win-  
 neth a good report, & euen stealeth away the hearts of  
 men; of the contrarie part, rigorous language, venomous  
 inuectiues, lying clamours, aspissh and waspissh eloquence,  
 such as euer droppes, may flowes from the tongues of su-  
 percilious, ouerweening, & insolent hot spurres, make a  
 man odious, hatefull, and detestable in the eyes of all  
 men. The lips of a *virtuous Naphtalite* are like *Lillies*  
 dropping downe pure milke: the lillie is *white*, & *mirrhe*  
 is sweete, such like are the lips of the righteous, full of  
*Innocencie*, full of *courtesie*; for when a godly man is re-  
 uiled, he is like a *sheepe dumbe before the shearer*; and blef-  
 serth them that curse him, but vnder the *Tongues* of wic-  
 ked men lyes the poyson of *Aspes*; and with their  
 tongues as bowes of Steele they shoote out their ve-  
 nomous arrowes, euen bitter words; (n) *The tongue (n) Iam. 3.*  
 (saith the *Apostle*) is a *litle member*, and boasteth of great 5. 6. 7. 8.  
 things, behold how great a thing a litle fire kindleth, and the  
 tongue is fire, yea a world of wickednesse: so is the tongue set  
 among our members, that it defileth the whole body, and setteth  
 on fire the course of nature, and is set on fire of hell, for the whole  
 nature of beasts, & of birds, & of creeping things, & things of  
 the sea, is tamed, and hath bene tamed of the nature of man,  
 but the tongue can no man tame, it is an *vntruly euill*ful of dead-  
 ly poyson, was it not then an admirable vertue in the *Naph-*  
*talites* to bridle this vntruly member, and to force it e-  
 uen against nature to giue goodly words? There be two  
 sorts of *Tongues*, the one is *Gods tongue*, the other is the  
*Diuels*; the one speaketh or vttereth the language of  
*Canaan*, the other of *Asshad*; the one saies *Shiboleth*,  
 the

the other saies *Siboleth*, the one sweares by the Lord, the other by *Milchom*: and the one giues fowle and filthy, but the other goodly words: *Gods Tongue*, is a *Praying*, *praying*, *preaching*, and a *blessing Tongue*; toucht with a *fiery* *fire* *from his owne Altar*, & therefore, zealous and impoluted; but the diuels *Tongue* is a *lying*, *blaspheming*, *boasting*, and a *Cursing tongue*, set on fire by *hell*, and therefore malicious and wicked: as *Iacob* and *Esaue* might be discerned by the *Smoothnesse*, and *roughnesse* of their skinned: so may *Tongues* be knowne whole they are, by their *rough* and *smooth* words: The *Tongues* of the *Righteous* doe praise God without ceasing, doe pray vnto God continually, doe preach the glad some tydings of saluation in season and out of season, and speake well of all men: but the *Tongues* of the wicked are alwaies readie to make lies, and their most delight some language, is swearing and blasphemie: boasting and cursing: as the *Tongue* is, such is the heart, for out of the abundance of the heart the Mouth speakes: he then that hath a *Tongue* like *Naphthali* giving goodly words, hath a great lewell, let him preferue and keepe it as the apple of his owne eye; for

(a) *Prov.* 10. *Iomon* saith that, (o) *The tongue of the iust man is as refined silver*; and as for him that hath *A Tongue* giving fowle and vnseemly words; I will not say vnto him, *Wo: be vnto thee shew euill tongue*, but I will and counsell him to set these

(p) *Psal.* 34. words of the *Psalmist*, as a watch before his lippes [p] 12. 13. *What man is hee that desireth life, and loueth long daies to see good, keepe thy tongue from euill, and thy lippes that they speake no guile*; In this world these two *Tongues* are contrarily censured: for *Gods Tongue* that giueth goodly words, is neuer blamed, but the *Diuels tongue*, which is the *Organ* or instrument of wickednesse, is alwaies extolled, this iniudicious censure is caused through the corruption of mans nature, which embraceth vice, and abhorreth vertue, the world being a *land* of darkenesse, hath no fellowship with the light, and therefore it blameth the good

good tongue, be the words thereof neuer so godlie.

All the Prophets of the old Testament, either were persecuted or murdered because of their tongues.

*Iohn Baptist*, who was the *Common limite* of the old and the newe Testament, for his *Tongue*, lost his head; and most of the Apostles of the new Testamēt, because of their tongues, were like sheepe led to the slaughter.

So is it in these dayes, the *Tongue* that viteres the *Truth*, is accounted an vnquiet, seditious, and factious tongue: As *Elisha* was said to be a *troubler* of *Israel*, *Amos* a conspirator, & *Iohn Baptist* a *tumultuous person*, so all such as speake with zeale against vice, are by Worldlings reputed euill tongued raylers, and bablers: But let the blinde worlde indige as it will; Sure I am, that *such Tongues* as giue goodly words, and speake the *Truth* boldly, are the *Siluer Trumpets* of *Gods Tabernacle*. Of the contrary part, the *euill tongue*, though it swell with the venome of *Blasphemie*, *Swearing*, *Violencie*, *Lying*, and *Flatterie*, yet it is admired, and highly esteemed, if it can but say, as the *Tongues* of the false Prophets did, *Peace, Peace*, and make a couenant with the diuell, and the world, not to speake against sinne.

To conclude, seeing that it was so excellent a quality in

*Naphthali*, to giue goodly words; Let vs all studie to

speake his language, and though for spea-

king the truth, the worlde hate vs,

yet this is our Comfort,

God will loue vs,

F f THE



# THE ELEVENTH

## SERMON OF IOSEPH.

GEN. 49. 22. 23. 24. 25. 26.

*Ioseph shall be a fruitfull Bough, euen a fruitfull Bough by the Well side, the small Boughes shall runne vpon the wall.*

*And the Archers grieved him, and shotte against him, and hated him.*

*But his bowe abode strong, & the hands of his armewere strengthened, by the hands of the mightie GOD of Iacob, of whom was the feeder appointed, by the stone of Istraël.*

*Euen by the God of thy Father, who shall helpe thee, and by the Almighty, who shall blesse thee with heavenly Blessings from above, with blessings of the deepe, that lyeth beneath, with blessings of the brester, and of the wombe.*

*The blessings of thy Father shall bee stronger then the blessings of mine Elders; vnto the ende of the hilles of the worlde, they shalbe on the head of Ioseph, and on the toppe of the Head of him that was separate from his brethren.*



(a) Gen. 30.

25.

Gen. 30. 22.

23. 24.

*Ioseph was the Sonne of Iacob and Rachel, who had been barren long, for he was borne in the ende of Iacobs fourteene yeares seruice; In the historie of his birth, it is said that (a) God rebred Rachel, and God heard her, & opened her wombe: So shee conceived, and bare a Sonne, & said, God hath taken away my rebuke, & she called his name Ioseph, saying, the Lorde will giue mee yet another Sonne.*

The

The circumstances of Iosephs birth, are demonstrations of Rabels repentance; In my former lectures vpon Dan & Naphthali, I laid open her enuie, follie, impatience, & vaine glory. But now she is another woman, and a true conuert. For in that God first renebred her, secondly, heard her, & thirdly, opened her wombe; all which are signes of grace and fauour, it is euident, that she had repented and sorrowed for her sinnes, and also that she had praied vnto God to make her fruitfull, whereupon God remembered her, heard her, and opened her wombe. This name of her sonne Ioseph, is by interpretation, *increasing*: And therein is infolded or included, Rabels hopefull desire of a threefold increase. The first is, the *encrease of her husbands loue*, who loued her before, better then Leah: yet now vpon the birth of this sonne, she hopes that his loue will be augmented; for children are bellies, that kinde mutuall affection betwixt man and wife, and this was one cause why Sarah, Rabel, and Annah, were so desirous of children. The second is, the *encrease of glorie*, for she said, *God hath taken away my rebuke, or infamie*. For barrennesse in the familie of Abraham was reproachfull, as may appeare by the wordes of Iſaiah, saying (b) And in that day shall seven women take holde of one man, & say wee will eate our owne bread, & wee will weare our owne garments: onely let vs be called by thy name, and take away our reproach. The third is, the *encrease of issue*, for shee saide, the Lord will giue me yet another sonne: and this increase, as shee trulie acknowledgeth, must come from God: for none but hee carries the Key of the wombe; Barrennesse & fruitfulness doe both of them depend vpon his prouidence.

Of the first of these, there bee diuerse Naturall causes, as either some originall defectes in the Birth. For some are borne vnapt for Generation. (c) Or it may come by diseases; and sometimes the constitution of the body is an impediment, as in fatte bodies, where nature is turned into the nutriment of the bodie, but the supernaturall cause of Barrennesse is, when it pleaseth GOD to

(b) Iſai, 4. 1

(c) Arist. lib. 2. de gen. animalium.

(d) Gen. 20.  
18.

Plat. Sympos.

restrain the womb", which hee doth sometimes for a punishment, (d) as in the women of *Abimelechs* house, whose wombes God shut vp, because *Abimelech* had taken *Sarah* *Abrahams* wife; And sometimes for the manifestation of his owne glorie and power, as when he maketh *Sarah* and *Elizabeth* continue barren, euen vntill they be stricken in yeates, and vntill it ceaseth to be with them, as with other women; that contrarie to the course of nature, hee may make the barren woman to beare & to bee a ioyfull mother of childrē. Secondly concerning fruitfulness, euen the heathen *Philosopher* confesseth thus much; *I* though generation [saith *Plato*] be done in a mortall creature, yet it is a thing procured by an immortall power: & though *Isaac* and *Rachel* were both very desirous of children, yet for all that, nature could doe nothing, till God had opened her womb.

*Ioseph* shall be a fruitfull Bough, &c. In this speech of *Iacob* to *Ioseph*, there be three things contained, a prediction, a narration, and a Benediction. First, the Prediction or Prophecie is implied in these wordes, *Ioseph* shall be a fruitfull bough, euen a fruitfull bough, by the Well-side, the small boughes shall run vpon the wall. In this prophecie, which is a declaration of things to come, *Iacob* expresseth the multiplication of *Iosephs* seede, by comparing him to a Bough, and therein he useth a gradation, raising his speech by steps, his first Steppe is this, *Ioseph* shall be a bough: the second is, *Ioseph* shall be a fruitfull bough by the well side: and the third, the branches of this Bough shall runne vpon the wall.

First, *Ioseph* shall be a Bough, or as a bough, according to *Pagnine*, and *Rabbi Kimhi*, but *Montanus* translateth the words in the originall thus: *Ioseph* shall be a Sonne encreasing. The reason of this variety in reading is, because the Hebrew word *Ben*, significeth both a bough & a Sonne: but the *Rabbins* haue obserued, that this worde *Ben*, doth neuer signifie a sonne, but when it is ioyned with a Reall relative, that is to say, with the name of a father or a mother, wherefore the best reading is to say, *Ioseph* shall be a bough, because of the words fol-

following, a fruitfull bough by the well side; for hereby the Metaphor is continued. *Iacob* was the planter of this Bough, *Rahel* was the barren stocke wherein it was grafted, and God was he that watered it, and made it growe; when the barren stocke beginnes to bud, that Bough proues excellent; *Sarah, Rahel, Annah* and *Elizabeth* were all of them barren stockes, but when they beare, their boughes or Branches proued admirable; *Isaac* was *Sarahs* bough; *Samuel* was *Annahs*, *John Baptist* was *Elizabeths*, and *Ioseph* was *Rahels*, all worthy Boughs; and such like are those Branches, that spring from spirituall Barrennesse, for they that are truly conuerted from a sinfull life, do euer proue most excellent instruments in Gods tabernacle; as for instance *S. Paul*, before his conuersion was a *Persecutour of Christians*, but afterwards there was none of the Apostles that laboured more abundantly in Gods harvest then he; The Bough is the Embleme of Excellencie; because it is the highest part of the Tree; and therefore *Iacob* compareth *Ioseph* to a Bough, to shew that he was more excellent then all the rest of his brethren; first in regard of the prerogative of Birthright, which was taken from *Reuben*, and bestowed vpon him; and secondly in respect of his great dignitie in *Egypt*, for God had made him Lord of *Pharaohs* house, and ruler of all his substance; so that according to his two Dreames (e) the sheues of his brethren (e) *Gen. 37.* did reuerence vnto his Shefe, and the Sun, the Moone and the Eleuen starres did bowe before him; for a long time he was cast out like an abominable Branch, (f) being for (f) *Gen. 37.* twentie peeces of siluer sold to the *Ishmaelites* by his brethren; and by the *Ishmaelites* brought downe into *Egypt*, of whom (g) *Poriphar* an Eunuch the steward of *Pharaohs* house bought him: afterwards through the false accusation of his mistresse he was cast into Prison, (h) and (h) *Psal.* there he lay in the stockes, till the yron entred into his soule; but in processe of time hee became a flourishing Bough; for the Lord sent & deliuered him, & the Prince

of the people set him free, in this *humiliation* and *Exaltation* of *Ioseph*; we may obserue the singular *mercy*, and *providence* of *God*; who though he suffer his children to be oppressed for a time, that their *faith* & *Patience*, like gold & silver may be tried in the furnace of *Affliction*, yet doth he neuer utterly forsake them, but is euer present with them to sustaine them and comfort them; hee was with *Daniel* in the *Den*, and mustred the fierce *Lions*: he was in the whales bellie with *Ionah*, and cast a hooke in the nostrilles of *Leuiathan*, to bring him to the shore, he was in the *Inner prison* to visit *Paul* and *Silas*, being fast in the stocks, (i) and hee was in the dungeon with *Ioseph*, and shewed him *mercy*: and because he was constant in his *humiliation*, he promoted him to honour, and made him eminent in his *exaltation*, for of a bondslawe hee made him a *Lord*: of a *Prisoner* a *Prince*, and of an *abominable Branch* as a *flourishing bough*: *Ioseph* shall be a fruitfull bough, euen a fruitfull bough by the well side: here is the second step: *Ioseph* is not onely compared to a *Bough*, but to a fruitfull bough by the well side; hereby *Iacob* foretelleth, that *Ioseph* should be a mightie people: for so doth the *Chalde* paraphrast expound these words saying, *Ioseph* my sonne shall be multiplied as a *Vine*, that is planted by the fountains of water; and so it came to passe, for (k) we find that when the children of *Israel* were numbred in the plaine of *Moab* from twentie yeares old & aboue, the families of *Ioseph* did farre exceede the rest in multitude: *Iacob* did foresee this, and therefore in this comparison, he doubleth these words, saying, *Ioseph* shall be a fruitfull bough, euen a fruitfull bough, that is to say, very fruitfull in children, & the more fruitfull, because growing by the well side, for places of temperate moisture are the fittest to plant trees in; This well is mystically the *Blessing* of *God*, without the water whereof the stem & roote of euery tree will growe drie, that is, euery wombe will be barren; for Children are the gifts of *God*, and an inheritance, that cometh from the *Lord*.

Thirdly,

(i) *Gen.* 39.

21.

*Chal.* paraph  
in hunc lo-  
cum.

(k) *Numb.*

26. 34. 37.

Thirdly, *Jacob* steppeth further, & saies, that *The small boughes* of this fruitfull tree, shall run upon the wall; the word in the originall is *Banoth*; which signifieth both *Daughters* and *Branches*; and therefore some reade this text thus, *his daughters haue run upon the wall*; which *Rasi* expoundeth of the daughters of *Aegypt*, that did strue to behold *Ioseph* riding in his chariot; and some of *Iosephs* mistresse that gazed vpon his beautie, but this canot be; for the *Daughters* of *Aegypt* cannot be called *his daughters*; neither is there any likeliheod that *Jacob* prophesying of things to come, would turne backe to speake of *Paiphars* wife: & therefore howsoeuer the Hebrew word signifieth *Daughters*, yet in this place it is more fitly translated *Branches*; whereby is meant the Increase of the two Tribes, *Ephraim* & *Manasseh*, both which bracked out of *Ioseph*; & so is it in the *Septuagint*: *Two tribes shall come out of his sonnes & shall receiue their part & inheritance*; *Ioseph* is here likened vnto a fruitfull Bough by the well side, in regard of the Increase of his familie, which is a *Temporall Blessing*; & in the first *Psalme* the *Righteous* man is compared vnto a (1) *Tree* planted by the riuers of water, that bringeth forth fruit in due season, which is a *Spirituall happinesse*; 1.3. now if we respect both these blessings, *spiritual* & *temporall*, I say, in respect of them both, *Ioseph* was a fruitfull Bough: first because he had many branches or children, secondly because hee was a righteous man, and a true *Israelite*, in whom there was no guile; Who soeuer is like *Ioseph* in goodnesse, shall not want *Iosephs* blessings; for his lease shall not fade, and whatsoeuer he shall doe, it shall prosper; A good Bough; or a good Tree hath these three properties; *increasing*, *fruitifying*, *flourishing*: therefore as the fig tree is knowne from the *Sycamore*, by the leaues & the fruit, for the one beares onely leaues, the other both leaues & sweet fruit: as the *Olive* is discerned from the bramble, and the vine from the brier, the one by oile, the other by wine, both which the *Brier* and the *bramble* want, so are the *righteous* knowne from the wicked by these Properties, as infallible touchstones.

First



First the *Elect* like good *Trees* doe ever *Increase*, and *strive* to attaine to *perfection*, by increasing in *knowledge* and *Zeale*: and though there be no *perfection* in this life,

- (m) *Luc. 17.* (m) for when a man hath done his best, he cannot but acknowledge him (selfe) to be an unprofitable servant; (n) his weaknesse to be like a stained cloath, and his (o) greatest strength weaknesse, yet for all that they Endeavour to growe continually from faith like a graine of mustard seed vnto fullnesse of faith, from Grace as lowe as the hyop on the wall, to Grace as high as the Cedars of Libanus, and from Goodnesse to Goodnesse; It is a kind of *Perfection* (saith *Gregory Perucleio*te-  
10.  
64.5.  
(o) 1. *Cor.*  
1.

*Nyssenus* to labour for perfection; his words be these; It is perfection not to stand at a staie, but still to growe better, and neuer to limit or confino our perfection; wherefore as *Salamon* went by (p) sleppes vp into his yuorie throne; so must we ascend into heauen by degrees, where the golden throne of *Perfection* stands; It was a grace for *Saul*, that he was higher then the rest of the people by the head: of the contrarie part wee vse to call such as be of a lowe stature, *dwarfes*, in disgrace; so it is in spirituall things, a shame for a man who by *Sinne* is a borne *dwarfe*, not to alter his stature, and growe higher by grace; considering that God hath planted euery man by the well side, and offers grace freely to all.

- Secondly, the *Elect* like good trees doe ever bring forth fruite, and hereby we may knowe, who are of God, and who are not; (q) for as grapes are not gathered of thornes, nor siges of *Thistles*: so euery good tree bringeth forth good fruite, and a corrupt tree bringeth forth either no fruit at all: (r) *Gen. 2.* or that which is euill; God in paradise planted two (r) Trees, both which bare fruite: the one was called the Tree of knowledge; the other The tree of life; like vnto both these Trees be the *Childre* of God: for first by hearing the word of God attentiuely, by reading the *Scriptures* diligently, and by meditating in the lawe of God continually, they *Increase in knowledge*; and secondly by ioyning *Practise*

to their *Theorie*, & *action* to their *understanding*, they bring forth fruit worthie amendment of life. *Ferus* saith, It is nothing available for a man to eate of the tree of Knowledge, vnlesse he eate also of the tree of Life. So say I, It is to no purpose for a man to be like the Tree of knowledge, vnlesse also hee be like the Tree of Life; For what is Faith without works? is it not dead? and what is knowledge without Love? doth it not puffe a man vp? Therefore, whosoever is a true Ioseph, must not onely be an *increasing*, but also a *fructifying* tree: like vnto that (1) Tree of life, spoken of by Saint Iohn, which bore twelue manner of fruits, and gaue fruit euerie month. These monthly fruites, be workes of Charitie, whereby Faith is approued and knowne to bee liuely and iustificant: So saith S. Bernard, Doeſt thou beleue in Christ? why then doe the workes of Christ, that thy faith may appeare, not to be a dead, but a liuely faith.

(1) Apoc. 22.

The Sycamore is a faire tree, but it beares no fruites, such like be hypocrites, whose holinesse is altogether in shewe, not in substance: The Cedar is a high tree, but yet it yeeldeth nought but leaues; Such like are they that haue the (1) (2) Wings, but not the Hands of the Cherubims, which mount vp to the highest pitch of Knowledge, but neuer second their knowledge with good works.

(2) Ezech. 1.

*Solinus* saith, that there be Apple-trees in *Assyria*, the fruit whereof is as yellow as golde, but yet being toucht, it is rotten; such like be *Papists* and *Operists*, which strue to bee superabundant in workes, and beleue them to be meritorious; but yet because they doe not proceed from a true Faith their most glorious workes of *supererogation*, are but as rotten apples. (u) There be three Trees very fruitfull, the Olive tree, the Fig tree, & the vine: such like Trees, should all *Christians* be; First like the olive, they must yeeld the oyle of gladnes; & this is, to seeke peace, & ensue it, namely, Peace with God, peace with themselves, & peace with men: Secondly, like the Fig tree, they must giue sweete fruit, this fruit is *mercy*, which is shewed in feeding the hungrie, gi-

(u) Iudg. 9. 9.

11. 13.

uing drinke to the thirstie, cloathing the naked, harboring straungers, and in visiting them that be sicke and in prison. Thirdly, like the *vine*, they must beare the *Grape* of cheerefulness: and this *Grape* is a good Conscience in all things. As the blood of the *Grape* cheareth the heart of man, so is a good Conscience like a continuall Feast, delighting, comforting, and solacing the soule, *Peace*, *Mercy*, and a good Conscience, are the fat, sweete, and cheerefull fruits of good *Trees*, that growe by the well-side of *Grace*.

Thirdly, the elect are *Trees*, whose leanes doe neuer fade, but they are greene, as well in winter as in summer, that is to say, their *Faith* and their *Loue* doe continue vnto the ende. These two leanes may indeede be blasted for a time, but they doe not perish vterlie, nor become withered like *Chaffe*, which the winde drieth away: because the *Trees* vpon which they grow, are planted by the water-side, which is the grace of God, being a *Well* of liuing-water springing vnto Eternall life; by which whosoener is planted, can neuer be transplanted or removed; The Church of *Rome* teacheth the contrary: Namely, that a *Man* may fall from grace, and consequently make shipwrecke both of *Faith* and *Loue*. But this cannot be. For whome God loneth, hee loneth vnto the ende, and none can take them out of the hand of *CHRIST*, whom the Father hath giuen vnto him.

If then *Grace* be a water that springeth continually, How can *Faith* and *Loue*, which are like the leanes of a *Tree*, euer finally fade or wither? Want of moisture is the cause why *Trees* die. So then, if the *Elect* be *Trees* planted by the waters side, as the *Psalmist* calles them; then surely they shall flourish, like the *Palme* and the *Baye-tree*, and beare greene leanes continually.

*Faith* and *Loue* in some men are like *grass*, which to day flourisheth, and to morrowe perisheth. This *Faith* is dead, and this *Loue* is counterfaite; but the liuely *Justifying Faith*, and true *Loue*, which are proper, and onely belonging to the children of God, doe neuer fade or decay.

Behar. lib. 3.  
de iustif.  
cap 14.

decay; For (x) hee that belieueth saith Christ, is already pass-  
ed from death to life, (y) and hee that hath true and perfect  
Loue, neuer falleth away altogether from God; (z) for his  
loue is so hot, that by much Water it cannot bee quenched, nei-  
ther can the Floods drowne it. Concerning this Faith and  
this Loue, thus saith S. Augustine, Hee that is Elect, and  
whose faith worketh by Loue, either neuer falleth at all, or if hee  
doe, hee is renewed, and raised up againe, before this life be ended.

By these three properties, increasing, fructifying, and flou-  
rishing, every man may examine and trie himselfe, whe-  
ther he be such a Tree as shall for ever growe in the Court  
of Gods house, or such a one as shall bee hewen downe, with  
the Axe of iudgment, and cast into the fire.

And the Archers grieved him, and shotte against him, & ha-  
ted him. But his bowe abode strong, and the hands of his armes  
were strengthened by the handes of the mightie God of Iacob, of  
whom was the feeder appointed by the stone of Israel.

The second generall part of Iacobs speech is contained  
in these words, being a historie of Iosephs miserie, and his de-  
liverance.

First, the miserie that hee endured is set forth by this  
Allegoric; The Archers grieved him, and shotte against him,  
and hated him. By these Archers bee vnderstood his Bre-  
thren, and Putiphars wife his Mistresse, all which were the  
instruments of cruelty, for they grieved him, they shot against  
him, and they hated him.

First, his Brethren shot against him two Arrowes, the  
one drawne out of the Quiver of the Heart, the other of  
the Tongue, namely, Malice and Mocking; For (b) they  
hated him, because his Father loued him: and because of his  
Dreames, they derided him, and called him (c) the Drea-  
mer in scorne. These two arrowes were headed with Steele,  
and wondrous sharpe, for there is no malice to the ma-  
licie of a brother. For prooffe whereof wee may instance  
in Iacobs Sonnes, who conspiring against Ioseph, saide one  
to another, Behold this dreamer commeth, come now therefore

and let vs slay him, & cast him into some pitte, and we will say a wicked Beast hath deuoured him, then shall wee see what will come of his dreames. Afterwards, being dissuaded by Reuben from this bloody practise, they sold him vnto the Ishmaelites, to be made a Bond-slave, betwixt which condition and present death, there is but little difference.

*Iosephs* Grace with his Father, and his Excellencie in vertue aboute the rest, stirred vp his brethré to shoote against him the Arrowe of malice and enuie. *Ennie* caused Anger and hatred. These two being the feathers of this Arrowe, made their will swifte and speedie in the desire of killing him, wherein being ouerswayed by *Reuben*, yet was not their furie stunted: for they rest not, til they haue solde him.

*Amb. lib. 7.  
de Ioseph.*

(d) *Eccl. 25.  
1.*

(e) *Psal. 133.  
2.*

*Xenoph. lib. 8  
Cyropæd.*

*Arist. polit.  
lib. 7. cap. 7.*

Saint *Ambrose* hereout obserueth, this to haue bene an oversight in *Iacob*, for preferring one of the brethren before the rest: who if he in *Ioseph* loued and preferred vertue, should rather haue concealed his affection. For as he well saith, it is no maruell, if brethren fall out for Houses and Lande, when *Iosephs* brethren hated him for a Coate which was party-coloured. There is nothing moresweet then the concord of brethren, and therefore the Wiseman saith (d) *Three things reioyce me & by them am I beautified before God, and men: The vnitie of Brethren, the loue of Neighbours, and a man & wife that agree together.* And the *Psalmist* cōpareth the concord of (e) brethren to the precious Ointme, which was powred vpon the head of the High-priest. For this cause *Xenophon* bringeth in *Cyrus* the Persian, being readie to die, making this graue exhortation vnto his sonnes, concerning Loue, and mutuall friendship, saying: *They which are sprung from one & the same seede, which haue bene brought vp by the same mother, & haue bene Nursed in one house together, how should they chosse but be most louing, friendly, and familiar?* To this league of Loue both God and Nature exhorteth brethren, and yet how often is it violated and broken? Nay further, when Brethren or such as be allied



allied in blood; begin to shoote the *arrows of malice* one against another, their *shot* is ever most violent, so saith the *Philosopher*. The contentions of Brethren be ever most bitter; had the sonnes of *Jacob* hated *Ioseph* for some notorious vice, then their hatred had bene commendable, for it is the dutie of Gods children, (f) *to hate them that hate him, and earnestly to contend with them that rise up against him*, but their malice was diuelish, for they abhorred him because *Jacob* conceived a greater hope in him then in them, both of *vertue* and *worthinesse*; againe, had they mocked him (g) as *Elish* did the Priests of *Baal* for some hainous sinne: then had they followed the steppes of God himselfe, who vseth to laugh at the wicked, and to scotte at them as they did at *Adam*, saying (h) *Behold the man is become as one of vs*: that hereby, as by the most sharpe reproofe, hee may force them to repentance, and newentle of life: but they did not so: for out of rancorous enuie, and the very gall of bitterness, they mocke and derided him: and with these *Two arrows*, to wit, *Malice* and *Mocking*, they shot at him and grieved him; and his Griefe was so much the greater, because he received his wounds from his owne brethren, who should haue loued him because he was their brother, and pittied him, because hee was their younger brother, and their fathers ioy, and chiefe st comfort.

Secondly, his *Mistresse Potiphars* wife, shot likewise against him two poisoned *arrows*: the one was *hatred*, the other *Lying*. for because hee would not yeeld vnto her wanton allurements, (i) but left his garment in her hand and fled away; (k) she called vnto the men of her house and tolde them, saying, *behold he hath brought in an Hebrew vnto vs to mocke vs, who came in to me to haue slept with me, but I haue cryed with a loud voyce: and when he heard that I lift vp my voyce, and cried, he left his garment with me, and fled away and got him out*: here we may see, that this adulterous womans loue was turned into hatred: euen as (l) *Ammons*

(f) Ps. 139.

21.

(g) 1. Reg.

18. 17.

(h) Gen. 3.

22.

(i) Gen. 39.

12.

(k) Gen. 39.

14. 15.

filthie



2. Sam. 13.  
15.

filthie loue, or rather lust toward *Thamar* was changed after his vncleane act; such are the affections of the wicked, variable, inconstant, and vnstedfast.

(m) Mat. 5  
10.

Amb. lib. 5.  
de Ioseph.

(n) Gen. 39  
8. 9.

To her hatred shee laynes a lie, and by the meanes of them both *Ioseph* was call in prison, where hee endured for a long time much miserie; had he suffered as an euill doer, his case were not to be pittied or lamented, but to be bound in fetters of yron for well doing, who that readeth his historie, is so stonie hearted, as not to beare him companie in his griefe? yet (m) *Blessed are they that suffer for righteousnesse sake, for theirs is the kingdome of heauen*; and therefore *Ioseph* was a happie man, and one that might reioyce in his bonds, because howsoeuer he was accused, yet hee was not a malefactor; but a true seruant both to God and his maister; first hee serued God truly because hee did not giue his members as seruants to vncleaneise, secondly hee was loyall to his maister, because hee would not be drawne to pollute or defile his bed; and this may be gathered out of those words which hee spake vnto his mistresse, when hee refused to satisfie her desire, (n) *Behold (saith hee) my maister knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand; there is no man greater in this house then I; neither hath he kept any thing from me, but only thee, because thou art his wife, how then can I doe this great wickednesse, and so sinne against God? The feare of God and loyaltie towards Potiphar, who had put him in trust, restrained Ioseph from committing follie; whereupon Sathan, who is an Enemie of goodnesse, put it in the heart of his mistresse to shoote against him these two arrowes of hatred and lying; But notwithstanding the bloodie shot both of his Brethren, and Potiphars wife, his Bowe abode strong, and his armes were strengthened by the hands of the mightie God of Iacob; who neuer forooke him in the midst of all his miseries.*

In this *hystorie* of Iosephs Miseric, we may behold generally the condition of all the afflicted members of Gods Church; as he was, so they are continually grieved and wounded by the *arrows* of Ennie, *hatred, mocking and lying*; the Diuell shootes against them the *Arrows* of Ennie, (o) for being himselfe already condemned, and despairing of mercy, hee is grieved that any one should haue hope of life eternall, and therefore hee seeketh by all meanes possible to hinder the Saluation of the elect. (p) *Through the ennie of the diuell* (saith the wiseman) *sinne entered into the world, and they that hold of his side prone it*; and for this cause in the Gospell hee is called *The aduersarie*, because wherefoeuer God sowes *wheat*, he casteth *Tares*; and where he giues a commandement, which may stirre men vp to godliuelfe, he hath his countercommand to prouoke them to vice: and all this is done by him out of enue to empaire Gods kingdome, and to enlarge his owne: for as the sonnes of Iacob hearing Iosephs two dreames, concerning the *beaues, the sunne, the moone and the eleuen starres*, did prognosticate, and foresee that Ioseph should be exalted about them, and therefore they enuied him; and consequently to crosse his rising, sold him for a slaue, so the diuell knowing that man shall be exalted about himselfe, and enioy that happiness which hee hath lost, endeuoureth by all plots and stratagems that hee can deuise, to hinder him, the *Arrows* of hatred is shot against the *Elect* by *Perishers*, wife, *The world*, so saies our Saviour; (q) *They shall deuill* *liuery you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my names sake*; what Christ spake particularly to his Disciples, is verified in all *Christians*; whether *Clericall* or *Laicall*; for as *Herodias* laide a plot to bereaue *Iohn Baptist* of his head, because he preached against her and *Herod* for their incestuous life, so the wicked of the world are fired with malice, and seeke for reuenge vpon that minister that shall

(o) Greg. Moral. li. 5.

(p) Wisd. 2.

24.

(q) Matth.

24. 9.

- shal but glaunce, or speake neuer so couetly against their *Herodias*, their lawlesse concubine, the *sinne* that lies in  
 (r) *Wisd.* 2. their bosome, (r) *Come* (say they) let vs defraide the right he  
 12. 13. 14. for hee is not for our profit, and he is contrarie to our damme the  
 15. checketh vs for offensaing the law, and blameth vs as transgressors of discipline; he maketh his boast to haue the knowledge of God, and he calleth himselfe the sonne of the Lord, he is made to reprove our thoughts, it grieueth vs also to looke vpon him, for his life is not like vnto other mens, and his waies are of another fashion: thus is the minister of the Gospell made the marke, at which the wicked worldlings shoote their arrowes of hatred; as for the layrie, if any one amongst them be like *Nathaniel* a true *Israelite*, in whom there is no guile, a zealous hearer of the word, a hater of sinne, a lover of righteousness, and one that makes conscience of all things, him they call by the hated name of a Puritan: I knowe there be many *Wolues* in sheepes skinner, and many Rotten bones inclosed in painted sepulchers, and many hypocrites, which are shrouded vnder the Cloke of Puritie: for the diuell can transforme himselfe into an Angell of light; yet our *Sauour* saith, (s) That the pure in heart are blessed. It is then an open wrong to wound one of Gods Puritans with the venemous shaft of hatred: for the rest, I say nothing in their defence; they are wile enough (at least in their owne conceite) to speake for themselves; Lastly, the same *Archers* that I spake of before, shoote likewise the *Arrowes* of *Mocking* and *lying* against the seruants of God: with these two the Iewes pierced the reputation of the *Apostles*, when they said, (t) They are full of newe wine; and the *Athenians* of *Paul*, when they called him (u) a *Babler*: and the *Children* of *Brabant* of *Elisha* when they said vnto him [x] Come vp thou bald head: Come vp thou bald head; our *Sauour* was not onely Belyed, but also mocked by the Iewes, when he hanged vpon the crosse; and euery one that takes vp his crosse, and followes him, is sure to drinke of his cup: for it is a pleasure
- (s) *Mat.* 5. 8.
- (t) *Act.* 2. 12.
- (u) *Act.* 17. 18.
- (x) 2. *Reg.* 2. 25.

sure to the wicked, by Lying and telling of vntruthes, to  
 seeke the ouerthrow of the righteous, and by floutes and  
 rauntes to disgrace them: So saith God to the Prophet  
 Ezechiel (y) *Loe thou art vnto them* [meaning the idolatrous (y) *Ezech.*  
*Israelites*] *as a iesting song, of one that hath a pleasant voyce, &* 33. 32,  
*can sing well.* Thus we see that *Ioseph* and the *Elest* are

Paralels: For as his *Brethron*, and *Potiphars wife*, were *Ar-*  
*chers*; So the *Diuell* and *Worldlings* are *Archers*, both  
 sorts shooting, the one at *Ioseph*, the other against the *E-*  
*lel*, the *Arrowes* of *Ennie*, *Hatred*, *Mocking*, and *Lying*.

And the *Archers* grieved him, and shotte against him, and ha-  
 ted him, &c. The *Bowe* and the *Arrowe* are terrible and  
 fearefull weapons in battell; And therefore, when Gods  
 wrath is kindled against the wicked, and when he is resol-  
 ued to destroy them, hee is saide to vse the *Bowe* and the  
*Arrowe*, whereby is signified *Speedie vengeance*: as in the  
*Psalmes*, (z) *God is a Righteous Iudge, strong and patient* (z) *Psal.*  
*and God is provoked enery day.* Ps. 12. 5.

If a man will not turne, hee will whet his *Sword*, he hath bent  
 his *Bowe*, and made it ready, hee hath prepared for him the in-  
 struments of death, hee ordaineth his *arrowes* against the perse-  
 cutors.

Whereas then *Iacob* vseth this Allegoricall speech, and  
 compareth his *Sonnes* and *Potiphars wife* to *Archers*, and  
 their *Ennie*, *Hatred*, *Lying*, and *Mocking* to *Arrows*, wee  
 may gather, that his meaning is to expresse how daunge-  
 rous weapons these foure are, and therefore not fitte to  
 be vsed by the children of God, who are bound to professe  
 imitation of *Christ*, *humilitie* & *meekenesse*.

The first *Arrowe* is *Ennie*, an *Arrowe* made in Hell,  
 by the *Ennious* man, the *Diuell*: the *Feathers* whercof  
 are these two; *Sadnesse*, or *Discontent* in the prosperitie;  
 and *Gladnesse* or *reioycing*, in the aduersitie of another *Ouid. Meta-*  
*mor. lib. 2.*

It is *Headed* with a *Desire* to doe hurt: and yet it is a *Herat. lib. 1.*  
 weapon that euer hurteth him that vseth it, more the him *Epist. 2.*

- a) *Pro. 14.* at whom it is shot, and therefore [a] *Salomon* calleth *Ennie* the rotting of the bones, and the Poet tels vs, that *Ennie* is a Pale woman, and very leane, with Rowling eyes, Rustie teeth, Breastes full of gall, and a Tongue sprinkled ouer with poyson: One that neuer laughes but for grieſe, & neuer ſleepes but wakes away continually, & euery ayes with diſcontent. So ſaith *Iob*, (b) doubtleſſe anger killeth the fooliſh, and ſlayeth the Iuſt. *Ennie* then is but a *Fooles* Bolte ſoone ſhot: and euery moſt hurtfull to him that ſhootes it, wherfore, as the Apoſtle ſaith, (c) *1. Pet. 2.* ſo ſay I to all men, (c) Let vs lay aſide all malicioſneſſe, and all guile, and diſſimulation, and ennie, and all euill ſpeaking; for as *Blaſting* (ſaith *S. Baſile*) ſpoileth corne, ſo *Ennie* is the bane of Friendſhip. In this worlde, (d) and in the life to come, ſuch as bee *Ennious* and dogged, ſhall bee excluded out of the Societie of the *Elect*: For without ſhall bee *Dogges*, &c.
- (b) *Iob. 5. 2.*
- (c) *1. Pet. 2.*
- Baſil: in ſerm. de Iouidia.*
- (d) *Apo. 22. 25.*

The ſecond *Arrowe* is *Hatred*; and it may fitly be likened to that which by the *Plaſmiſt* is called *Sagitta volans*, The *Arrowe* that fleeth by day, Namely, the *Peſtilence*, becauſe by it manie haue bene deſtroied and ouerthrowne;

- e) *1. Sam. 18* It is like the *Iaueline* (e) which *Saul* darted againſt *Dauid*, thinking therewith to haue nailed him to the wall. He that (f) *1. Iob. 2.* ſhooteth it, is (f) a *Manſlayer*, & a *murderer*: that walketh in darknes, or in the ſhadow of death. Such *Archers* as vic it be like vnto the *Olde Serpent* their father, whom our *Sauour* calleth a (g) *murderer* from the beginning. It is the nature of the *Serpent* when he cometh to a fountaine, before he drinke, to caſt vp his poyſon, & after he hath drunke, to licke it vp againe; So the hatefull *Man*, though for a time hee voydeth his ſtomacke of venome, and maketh ſhewe to bee in loue and charitie with all men, yet forthwith he returneth to his vomit, and reneweth his hatred.
- (f) *1. Iob. 2.*
- (g) *Iob. 8. 4.*

I know by experience ſome ſuch *Serpents*, whoſe poyſonous hatred is ſo inueterate, that it can neuer bee ſoſaken, nor leſte vterlie. It is written, that *Germanicus* the Emperour did naturallie hate a Cocke, ſo that hee could



could not endure his sight, nor his crowing, and it is reported, that the *Arabians* and *Aethiopians* doe naturally abhorre the mouse: like vnto these be some sort of men, in whom a hatred of their brethren and of their neighbours, is inbred by nature; but let all such heare what *Christ* saith (h) *ye haue heard that it hath* (b) *Mat. 5.* beene said, thou shalt love thy neighbour and hate thine enemy, but I say vnto you, loue your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which hurt you and persecute you: here we may learne, that our Saviour would haue all men to eschewe hatred as a most deadly sinne, and the roote of many ill branches, as, *detractiō, slaunder, murder*, and such like abominable vices.

The third *Arrowe* is *Mocking* or *Taunting*, and this *Arrowe*, as it is vsed, is both *Good* & *Euill* if it be shot against the diuel, it is a good arrowe, if against God, it is euil: *Psalms* saith, that some diuels are driuen away by Iesting; and a *Mocke* or *Tawnt* is one of the most forcible medicines of sinne, and therefore some of the Prophets vsed it in desperate cures; (i) *Eliab* mockt the Priests of *Baal*, (i) *1. Reg.* teaching them by his wittie mirth, that *Baal* was no God, (k) and *Isaiah* doth pleasantly deride the Idolmaker, because of the one halfe of a tree, he maketh a fire to warme himselfe, and to seeth his meate, and with the rest of the blocke he frameth an Image, before which he afterwards falleth downe, giueth honour vnto it, worshipping it, calleth vpon it, and serueth it; to shoote thus is the wounding of *Sathan*, and the killing of sinne. But when a man makes God his marke to shoote at, then is the *Arrowe* euill; the arrowe of *Mocking* is shot against God, either directly or indirectly: directly by *foolish Atheists*, which say in their hearts, *there is no God*, and laugh at them that serue him, saying, *Tush the Lord sees not*, indirectly whē such as sincerely honour and loue him, are scorned and taunted; concerning this *Arrowe* the Apostle saith,



Let not there be in you (1) [*Anchrôtes*, that is, *filthie and foolish communication*. [*Morologia*, *sona & foolish wordes*, neither [*Entrapelia*, that is, *urbanitie and pleasant seaſting*. In this place S. Paul by [*Entrapelia*, doth note *Bomolochia*, which ſignifieth *Scurrilitie*, whereby *Scoffes* and *rayling ſpeeches* are raſhly caſt out againſt others, rather with offence vnto the godly hearers, then with any edifying.

(m) *Iud.* 26.  
25.

n) *Math.* 27.  
29.

(o) *Ioh.* 8. 44.  
(p) *Gen.* 3. 4.

This Arrow euer ſticketh vnder the girdle of the proud and vain-glorious man; whole cuſtome is to ſhooe it againſt ſuch as hee meaneth to diſgrace; with this Arrow was *Samſon* wounded by the *Philisſims*, when they made him their (m) laughing-ſtocke: & our SAVIOVR by the *Jewes*, when they platted a Crowne of thornes vpon his head, and put a Reede in his *Right hand*, and bowed their knees before him, and mocked him, ſaying, (n) *Hyle, King of the Jewes*.

The fourth Arrowe is *Lying*; of all the reſt this is the worſt, and the moſt venomous Arrowe, for it is the *Diabls* ſharpeſt weapon, (o) who is a *Lyar*, and the father of *Lies*.  
(p) Herewith hee woundeth the *Truth of God*; Herewith hee putteth out the eyes of men, ſo that they walke in the way of errour; Herewith he ſtirreth vp ſtriſe and diſſention; Herewith hee depriueth men of their liues, and herewith hee taketh away the good name and fame of the innocent.

(q) *Leu.* 19.  
11.

(r) *Coloff.* 3.  
9.

(s) *Pſal.* 5. 6,  
[r] *Pro.* 6. 19  
12.

This Arrowe is ſo hatefull in the eyes of GOD, that by an expreſſe commandement, he forbiddeſh the ſhooting of it, (q) ſaying; *Yee ſhall not ſeale, neither deale falſely, neither lie*.

(r) And the Apoſtle ſaith, *Lie not one vnto another*, ſeeing that yee haue put off the olde man with his workes.  
Furthermore, GOD doth not onely forbid lying, but alſo threatens all ſuch as vſe this helliſh Shaft.

(s) Thou ſhalt deſtroy them (ſaith *Dauid*) that ſpeake *Lies*, the *Lorde* will abhorre the bloodie and deceitfull man.  
And the Wiſeman ſaith, (t) That the *LORDE GOD* abhor-

abhorreth a lying tongue, and a false witnesse that speaketh lies. The very heathen Philosophers and Poets haue in their writings condemned the shooting of this arrowe; for Plato saith, it is (u) odious both to God and men: And Menander affirmeth, that euery wiseman hates a lie: And yet there be some amongst vs Christians, that (u) Plat. po- call this arrowe, (x) good wisdom, (y) a profitable liue. cap. 2. art, and a wise defence; these are those croaking (x) Mart. frogges that come out of the mouth of the Beast, Nauar. Az- and the false Prophet; the frye of Sathan Rommish pil. in d. c. bu- vnleane spirits; I meane the Iesuites which teach mana. pag. equiuocation, and mentall reseruatiou, thereby to de- 352. & 349 ceive, peruerting the way of truth; concerning such (y) Greg. de Impostors and deceiuers, euen Homer the heathen Poet Val. Iesuit. saith, That man to me is as vninst as the gates of hell, Tom. 3. di- which reserueth or concealeth one thing in his breast, and psu. 5. quast. speaketh another: seeing then that these foure arrowes 13. shot against Ioseph by his vnnaturall brethren, and his lasciuious mistresse, are so hellish and so hatefull, it concerneth all men that feare the Bowe and arrowe of Gods vengeance, to abstaine from shooting them against their Brethren: to be an Enuious person, to be a hater, to be a mocker, and to be a lyar, is to be the diuels Archer, and he that shooteth in his Bowe, shall be sure of his paie, which is torment euermorelasting.

But his Bowe abode strong, and the hands of his armes were strengthened by the hands of the mightie God of Iacob, of whom was the feeder appointed by the stone of Israel.

In the words going before, wee sawe Iosephs miserie; in these wee may behold his Deliuerance, which containeth two parts; first, his resistance, secondly, his Ad- uancement.

The Archers shot at him, and grieved him: for with their shooting, they did driue him into bondage, and into Prison: yet for all that, they could not vtterly foile or ouerthrow

him; for like a valiant *flowman*, hee resisted and with-  
stood them with his *strong Bow*; this *Bow* was his *Con-*  
*fidence* and *Sure trust in God*; that he would deliver him  
out of all distresse; we here reade of his *Bow* but not of  
his *arrowes*, whereby it may be collected, that he vied  
a *Defensive*, but no *offensive weapon*; this *Bow* was vnto  
him as a *shield* or a *Buckler*; whereby he did retort and  
beate backe the fierie darts or shaftes of his enemies  
that hated him; being a weapon of such a temper, that  
it will neuer breake, but alwaies abide strong; *Dauid*  
protecteth that *hee will trust in the Lord*, and vpon this

- (2.) *Psal. 56.* Confidence hee growes courageous, for hee saith, [2] *I*  
*will not feare what man can doe vnto me*; though a man be  
neuer so strong and mightie, yet if he want this *Bow*,  
his greatest strength is weakenesse, and let a man be  
neuer so weake and feeble, yet if hee haue this *Bow*,  
the gates of hell shall not preuaile against him; *Ioseph*  
was neuer without a *Bow*; when his brethren shot  
against him the *arrowes* of *Ennie*, and mocking; his  
confidence in God armed him with *charitie* and *pati-*  
*ence*; wherefore hee did not *Recompence* euill with  
euill; when his mistresse shot against him the *arrowes*  
of *hatred* and *lying*, the *Bow* of his confidence, euen  
in the *dungeon* abode strong, making him free from  
discontent, and fearelesse of death; *They that trust in the*  
*Lord shall be like vnto the mount Zion* (saith the *Plal-*  
*mist*) *which shall not be removed, but standeth fast for*  
*euer*; like vnto this Mount was *Ioseph*, for because  
he trusted in God, neither *Bondage* nor *Imprison-*  
*ment* had power to daunt him; [a] *The Conies*  
*(saith Salomon)* are a people not mightie, yet make they  
*their houses in the rocke*; these creatures are weake  
by nature, and yet it is hard to ouercome them  
because of their strong fortresses wherein they dwell,  
a man is like vnto a *Conie*, impotent and feeble in  
himselfe, yet if he haue the *Conies* *wisedome*, (as *Ioseph*  
had)

had) to make his house in the rocke, which is to *Trust* in God, who is a *fortresse* and a *Bulwarke*, then is hee sure, that neither the world nor the diuell, are able to endamage, or doe him harme. As *Ioseph* was, so ought we to be all of vs *Bowemen*: but not *Archers*; he is an *Archer*, that vseth both *Bowe* and *arrowes*; and he is a *Boweman*, that hath a *Bowe*, but neuer shooteth arrowe out of it; the *Bowe* with an arrowe in it, is an *Instrument* of offence; but the *Bowe* without an arrowe is an *Instrument* of defence. Christians must be *Bowemen* in defending themselves; but not *Archers* to offend others, so saies Saint Paul, [b] *Recompence to no man euill for euill; auenge not your selues, but giue place vnto wrath, for it is written vengeance is mine, and I will repaie*, saith the Lord; and Tertulian saith, *It is the proprietie of a christian, rather to be killed then to kill*, and *Socrates* (as *Plato* reporteth) held it farre better for a man to suffer, then offer an *Iniurie*. There betwo *Bowes*, which neuer ought to be out of the *Eie* and the *hand* of a *Christian*: the one is for *contem- plation*, the other for *action*; the one is an excellent weapon to resist the temptations of the diuell; the other, to withstand the assaults of the world.

The first is the *Bowe* of the *Couenant*; [c] which is seene in a cloud, commonly called the *Rainbowe*, [d] with which the *throne* of God was (as Saint *Iohn* saith) com- passed; when he sawe his maiestie in a vision, herein as Saint *Gregorie* hath very wittily obserued, there be two principall colours, *Blwe*, and *Red*, the one is *Colour* of the Deluge or *Vniuersali flood*, wherewith for sinne God ouerwhelmed and drowned the whole world; the other of *fire*, foresheweth the destruction by fire at the generall and last iudgement; This *Bowe* ought to be the object of euery Christians *eie*; for there is no consideration, that is a more forcible restraint of sin then the remembrance of Gods iudgements, whether past, or to come,

*Iosephs*

him; for like a valiant *bowman*, hee resisted and with-  
 stood them with his strong *Bowe*; this *Bowe* was his *Con-*  
*fidence* and *Sure trust in God*; that he would deliver him  
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 him as a *shield* or a *Buckler*; whereby he did retort and  
 beate backe the fierie darts or shaftes of his enemies  
 that hated him; being a *weapon of such a temper*.

ORIGINAL  
 PRINT  
 BLURRED.

(a) *Pro. 20.*  
 25,

...ment, and tearelesse of death; *They that trust in the*  
*Lord shall be like vnto the mount Zion* (saith the *Plal-*  
*mist*) which shall not be remoued, but standeth fast for  
 ever; like vnto this Mount was *Ioseph*, for because  
 he trusted in God, neither *Bondage* nor *Imprison-*  
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 (saith *Salomon*) are a people not mightie, yet make they  
 their houses in the rocke; these creatures are weake  
 by nature, and yet it is hard to overcome them  
 because of their strong fortresses wherein they dwell,  
 a man is like vnto a *Conie*, impotent and feeble in  
 himselfe, yet if he haue the *Conies* *wisedome*, (as *Ioseph*  
 had)

had) to make his house in the rocke, which is to *Trust* in God, who is a *fortresse* and a *Bulwarke*, then is hee sure, that neither the world nor the diuell, are able to endamage, or doe him harme. As *Ioseph* was, so ought we to be all of vs *Bowemen*: but not *Archers*; he is an *Archer*, that vseth both *Bowe* and *arrowes*; and he is a *Bowemen*, that hath a *Bowe*, but neuer shooteth arrowe out of it; the *Bowe* with an arrowe in it, is an *Instrument* of *warre*; but the *Bowe* without an arrowe is an *Instrument* of *defence*. Christians must be *Bowemen* in detending; but not *Archers* to offend others, so saies [h] *Recompence to no man euill for euill; auenge* [b] *Rom. 12.* *but giue place vnto wrath, for it is written* 17. 19. *is mine, and I will repaie, saith the Lord; and* *saith, It is the propertie of a christian, rather to* *Tertul. in a* *into kill, and Socrates (as Plato reporteth) held* *pologet.* *rather for a man to suffer, then offer an Iniurie.* *Plato in hipp.* *two Bowes, which neuer ought to be out of the* *minor.* *the hand of a Christian: the one is for contem-* *the other for action; the one is an excellent wea-* *the temptations of the diuell; the other, to* *the assaults of the world.*

The next is the *Bowe* of the *Couenant*, [c] which is seene [c] *Gen. 9.* in a cloud, commonly called the *Rainebowe*, [d] with 15. which the throne of God was (as Saint *Iohn* saith) com- [d] *Apoc.* passed; when he sawe his maiestie in a vision, herein as 4. 3. Saint *Gregorie* hath very wittily obserued, there be two *Greg. hom. 8* principall colours, *Blewe*, and *Red*, the one is Colour of in *Ezech.* water, the other of fire, that of water is a Remembrancer of the Deluge or *Vniuersall* flood, wherewith for sinne God overwhelmed and drowned the whole world; the other of fire, foresheweth the destruction by fire at the generall and last iudgement; This *Bowe* ought to be the object of euery Christians eie; for there is no consideration, that is a more forcible restraint of sin then the remembrance of Gods iudgements, whether past, or to come,

*Ioseph* had



*Iosephs* mistresse when shee first beheld him, shot at him three inchaunting *arrows*, therewith to make him a vailall to her pleasure: the first was her *Eie*: for the text saith, that (e) *shee cast her eyes vpon Ioseph*; these were wantring and wanton eyes sparkling lust; the second was her *Speech*, for with intising words shee said; *Come lie with me*: the third was her impudent behaviour and continuall solliciting of him: for she did very vnshame-

(e) *Gen. 39.*  
7.

(f) *Gen. 39.*  
10.

(g) *Gen. 5. 2.*

(h) *Eccles.*  
11. 9.

(i) *Prou. 7.*  
22.

(k) *2. Sam.*  
1. 22.

(l) *Prou.*  
28. 1.

fastly day by day moue and prouoke him: (f) *but hee hearkened not vnto her, to lie with her, or to be in her companie*; because hee had this *Bowe* continually in his *Eie*; the light whereof put him in minde, (g) that *Lust* was one of the causes why the whole earth was ouer-run with waters: and therefore hee was afraide to commit follie, in yeelding to her allurements: besides, he foresawe that such as (h) *reioyce in their youth and walke in the waies of their hearts, and in the sight of their eyes, must be brought to iudgement*: therefore hee made conscience of sinne; chusing rather in this life to suffer imprisonment for his innocencie, then at the last day to be condemned to eternal fire for adulterie: if all men had but that grace, as *Ioseph*, had to looke continually vpon the *Two waters* and fierie colours of this *Bowe*, and remember the Iudgements of God; this entising mistresse of ours, the *Flesh* should not leade so many as she doth daily, (i) *like oxen to the slaughter, and like fooles to the stocks*.

The second is the *Bowe of Confidence*, or *Trust* in God, this *Bowe* is made of the tree of life, for whosoever holdeth it in his hand shall neuer see death, and he that vseth it shall neuer be confounded; It is like vnto (k) the *Bow* of *Jonathan* which neuer turned backe, he that maketh it his *defensiu weapon*, shall be euer in the end victorior, and therefore it is called a *strong bowe*; because it maketh such as vse it, *strong in the Lord, & in the power of his might*: what maketh the *Righteous man* to be as bold (l) as a *Lion*, but onely this *Bowe*? and what is the cause that the wicked

ked see when none pursue : is it not the want of this weapon ? (m) as then the wise merchant will sell his (m) *Math.* whole substance to buy a rich pearle, so ought every Christian to esteeme this *Bowe* aboue all things, because without it wee lie open to the shot of our enemies, the diuell and the world: there be some that haue no *Bowe* at all; these be *apistoi* faithlesse people, or *Infidels*; which neither knowe, nor beleue, nor trust in the liuing God; some haue a *Bowe*, but it will not abide the bending, these be *Dioipistoi*. men that like *Thomas* are hard of beleife; and therefore very backward in putting their trust in God; some haue a *Bowe* that will bend, but it is marvellous weake, these be *Oligopistoi*, such as are of a little faith, as the Apostles were, when our Sauour said vnto them, *O yee of little faith*; & therefore according to their faith is their *Confidence*, small and weake; Lastly, some haue a *Bowe*, and it is strong like *Iosephs*, these be *Megalopistoi*, to wit, such as be great in faith, and therefore their Trust in God is euer firme and stedfast; This is the *bowe* which the children of God ought to haue, by the meanes whereof they may be shielded and defended from their enemies: *Dauid* had this *bowe*, and therefore hee thus saith, *I will not feare for ten thousands of people, that shall beset me round about, though an host were pitched against me, my heart should not be afraid;* and *Ioseph* had this *bowe*, & therefore neither bondage, nor imprisonment did dismay him, or weaken his faith; for it abode strong.

Secondly, the advancement of *Ioseph* is implied in these words, *And the hands of his armes were strengthened by the hands of the mightie God of Iacob, of whom was the feeder appointed by the stone of Israel;* the hand and the arme in the scripture, signifie *Power* and *Might*, and therefore God, because hee is powerfull and mightie, is said to haue an outstretched arme, and so is it here taken; for as the *Chaldo* paraphrast saith, (n) because *Ioseph* kept the lawe (n) *Chal.* of God in secret, and put his firme trust in him, therefore his Paraph. in  
armes hunc locum.

(o) Gen. 41.

armes were adorned with gold, and hee possessed a kingdom and strengthened it: the meaning then of *Incob* is this, the hands of his armes were strengthened; that is to say, he was promoted and aduanced, for hee was made Lord of *Pharaohs* house, and ruler of all his substance: the historie of *Iosephs* deliuerance and Aduancement, is after this manner, registred by *Moses*: (o) when none of the Scothslayers and wise men of *Egypt* could interpret *Pharaohs* dreames; his Chiefe Butler who had beene *Iosephs* fellowe-prisoner, and whose dreame *Ioseph* had truly interpreted, told *Pharaoh*, that there was a young man an Hebrew, seruant vnto the chiefe steward, who had declared vnto him his dreame, euen as it came to passe: vpon this, *Pharaoh* sent and called *Ioseph*, and they brought him hastily out of the prison, and hee shewed him, and changed his rayment, and came to *Pharaoh*: who said vnto him, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it: *Ioseph* hearing this, wisheth prosperitie to *Pharaoh*, and insinuateth himselfe by a dutifull comprecation, saying, without me God shall answere for the wealth of *Pharaoh*: hereupon the King declareth his Two dreames, in the first whereof hee sawe seven fat fleshed and well fauoured kine, eaten vp by seauen poore, very ill-fauoured, and leane-fleshed kine: and in the second seauen full and faire eares of corne springing out of one stalke deuoured by seauen eares which were withered, thinne, and blasted with the east wind: *Ioseph* having heard the dreames, first interpreted them, and secondly gaue him counsell what was best to be done; these dreames, saith he, are One in signification, though diuerse in respect of the vision: the seauen fat kine, and seauen full eares of corne, betoken seauen yeares of plentie, and the seauen leane, and seauen withered eares of corne, signifie seauen yeares of famine and scarcitie, and the dou-

doubling of the dreame, sheweth the certaintie, and speedie accomplishment thereof.

Now therefore, (saith he) let Pharaoh provide for a man of understanding, and wisdom, and set him over the land of Egypt, let Pharaoh make, and appoint officers over the land, and take up the fift part of the land of Egypt in the seauen plenteous yeares, and let them gather all the fooode of these good yeares that come, and laie vp corne under the hand of Pharaoh for food, in the cities, and let them keepe it, so the fooode shall be for the provision of the land, against the seauen yeares of famine, which shall be in the land of Egypt, that the land perish not by famine.

This interpretation, and this Counsell pleased Pharaoh, wherefore hee said vnto his seruants, Can we finde such a man as this is, in whom is the spirit of God? and thereupon he aduanced him, and made him the chiefeft of all his Princes in the land of Egypt; that hee might binde them vnto his will, and teach his Senatours wisdom.

In his Aduancement, wee may behold eight prerogatiues, which are the Cognizances and ensignes of his Power and strength,

First by the Iudgement of Pharaoh, hee was held to be the wisest man in the land; and therefore the fittest for gouernment; can we finde (saith he) such a man as this is, in whom is the spirit of God? this was a glorie for Ioseph to be so censured by a King; herein we are taught two things, first what an admirable endowment or gift wisdom is; it makes poore Ioseph to be respected by a King; and it listerth him vp from the dungeon to the throne; and therefore as the wiseman saith, so say I to all men, (p) *Get wisdom: get understanding; forsake her* (p) *Pro. 4. 5.* *not, and shee shall keepe thee, loue her, and shee shall* *6. 7. 8. 9.* *preferue thee, wisdom is the beginning, get wisdom: therefore, and above all thy possessions get understanding, exalt her, and shee shall exalt thee, shee shall bring thee to honour if thou embrace her; shee shall giue a comely*

comely ornament vnto thy head, yea she shall giue thee a crown of glorie. Wisedome makes as great difference between man and man, as Reason doth betwene some men and some beastes: for a man of vnderstanding, learning, and knowledge, doth as farre out-strip an Idiot, as an Idiot doth some beastes.

Secondly, this *Censure* of Pharaoh sheweth, that none ought to haue the hands of their armes strengthened with authoritie, or to be called to place of Rule, or ouersight, either in the Church or commonwealth, but such as are thereunto fitted and furnished with conuenient and sufficient gifts, and graces of the Spirit: (q) woe to thee i land (saith the preacher) when thy King is a child; and the Prophet threatening the people for their sinnes, saith, that women shall raigne ouer them, as a curse and a punishment: here by a Child and a woman, is meant a foolish and a wanton gouernour. By whose indiscretion a flourishing kingdome is quickly ruinated, now because Ioseph was a man of wisdome, therefore Pharaoh strengthened his armes, in setting him ouer his house, and giuing vnto him the second place in the kingdome.

(r) Gen. 41. Secondly, (r) Pharaoh tooke off his ring from his hand, and put it vpon Iosephs hand; here is Iosephs second prerogatiue: for he is made keeper of the Kings Seale-ring; in former times Princes vsed to weare such kind of rings therewith to seale their letters; and their edicts; for we read that Alexander the Great, when he had conquered Darius the Persian Monarch, vsed two rings: when hee sent letters into Europe, hee sealed them with his owne ring, but when any were carried from him into Asia, they were sealed with the ring of Darius. Quintus Curtius saith, that (s) the Ring is a signe of government; wherefore this Ring being giuen by Pharaoh to Ioseph, did not onely signifie principall honour and dignitie, but also power and authoritie; for the text saith, at thy word shall all my people be armed; or as some

(s) Curt.  
lib. 6.



Some read it, *They shall kisse thy mouth*, that is, *they shall obey thee in all things*: Here *Iosephs armes are strengthened by his office, and authoritie*, for whatsoeuer he sealeth with this Ring, is accounted the Kings act, and accordingly obeyed. Pharaoh in bestowing this office vpon Ioseph, which neuer any in the land of Egypt had before that time, teacheth Princes whom to put in trust, not such as Haman (t) to whom *Assuerus* gaue his Ring to seale letters in the Kings name; for such as be like vnto him be proud, are euer foolish, and such as be foolish and proud are euer cruell, and being Cruell: they will play the tyrants in their office; but if Kings make choise of such as like Ioseph be wise, humble, and gentle, then are they sure to be well serued, and their kingdomes discreetly gouerned. (i) Hest. 3. 9.

Thirdly, Ioseph by Pharaoh was arraied in garments of (u) Gen. 41. *fine linnen*; or *white silke*, whereof there was great store 42. in Egypt, made of certaine cotten or bompaline, (x) (x) Plin. that came of the *Gospon* tree; these white silken garments were onely worne by Princes, and Priests amongst the Egyptians; Pharaoh then in cloathing Ioseph with these Robes, doth him the greatest honour that can be, for he createth him one of the Peeres of his Realme, and thereby proclaimeth him also to be as wise, if not wiser then any of his Priests; Garments in all countries are ensignes of honour and dignitie, (y) Belshazzar promiseth Daniel, that if he could read (y) Dan. 5. the writing vpon the wall, and shew the interpretation 16. thereof, he should be cloathed with purple; and (z) Assu- (z) Hest. 6. erob cammandeth Haman to apparell *Adordecai* in royall 10. Rayments, because he had discovered the treason of the two Eunuchs *Bigtana* and *Terefb*, who sought to haue laide hands on the King; as among the Egyptians, *Chaldeans*, and Persians, so likewise amongst other nations, Rich apparell, made of Purple, Scarlet, and such like stuffer, distinguisheth Princes, and personages of worth, and



and extraordinarie qualitie, from the base and common sort of people : wherefore that it might be publicly knowne to the Egyptians, that *Ioseph* was both a Prince and a wise Prince, *Pharaoh* cloatherh him with a garment made of fine white linnen, which was the peculiar and proper habit of Kings and Priests.

Fourthly, *Pharaoh* put a golden chaine about the necke of *Ioseph*; amongst the Barbarians, the Captaines and Souldiers in the time of warre, vsed to weare chaines of gold about their necks for ostentation sake, the *Gauls* (saith *Virgil*,) when they besieged the *Capitol* of *Rome*, had their white neckes adorned with golden wreathes; and the Souldiers of *Darius*, which were by the *Persians*, called *Immortales*, the *Importall Band*; when they fought against the *Macedonians*, wore about their neckes Chaines of gold; and the *Giants* in the scripture called *Anakim* were so named, because they did weare Chaines, for *Anak* in the Hebrew tongue is a *Chaine*. In times past, the *Chaine* was the proper ornament of such as were valiant in warre; and therefore *Pharaoh* to grace *Ioseph* for his fortitude, (as indeed he was a man truly courageous, for as the Poet saith, *fortiter ille facit qui miser esse potest*, but behaues himselfe valiantly, that can live miserably,) put about his necke a chaine of gold; *Ioseph* being adorned with these complements of honour, a ring, a fine linnen garment, and a *Chaine*; teacheth vs, that such ornaments are not to be condemned by men of honourable place & condition, if these two rules be obserued, first that such things be not ambitiously sought & desired, and secondly that they be not vsed for ostentation and vaine glorie,

Fifthly, *Pharaoh* set *Ioseph* upon the best chariot that he had save one; the Kings of *Egypt* had one chariot, which belonged onely to themselves, another for the Viceroye, who was next in authority to the king, weread that *Asheroth* minding to honour *Mordecai*, (a) caused him to ride vpon his owne horse through the streete of the citie, but *Pharaoh* doth not so, he placeth him in the second chariot

(a) *Hest. 6.*

11.

riot, & yet he honoured Ioseph, as much as Assuerob graced Mordecai: though Pharaoh (God moving him thereunto) strengthened the armes of Iosephs hands in making him the second man in the kingdome, which is signified by his riding in the second Chariot; yet he keeps the chiefest chariot for himselfe; and holdes still the Soueraignie in his owne hands, so should all wise Princes do, they may at their owne pleasure aduance whom they wil to honour & authoritie; but yet they must take heed that they keepe their Throne and Scepter to themselves; for if a Subiect growne great by fauour, & the accumulation of honours & dignities, doe but once top his Prince, the sweetesse of Soueraignie, will cause him to breake and cancell the bond of fealtie, & allegiance; wherefore such Kings as like Assuerob place any of their subiects vpon their owne horses, in making them equall to themselves, may be spoken of for their exceeding bountie and fauour, but neuer commended for their wisdome.

Sixtly, by the commandement of Pharaoh, they cried before Ioseph, as he rid in his Chariot: *Abrech*, this word hath three significations: (b) first, it signifies the father of (b) *Hiero. the King*: whereupon the *Chalde Paraphrast* saith, that in tradit. the herold, by crying *Abrech*, proclaimed Ioseph to be the *Heb. super. father of the King*; Secondly, it is sometimes taken for a *hunc locum. young father*: & hereupon some haue made this exposition, in *Gen. 41.* saying, & behold they cried before Ioseph, & said, (c) *long line 41.* the father of the King, who is a Prince in wisdom, & tender or (c) *Tharg. young in yeares*; Thirdly, it signifies, *Bow the knee*, & accordingly some haue thought, that the Herolds in the street, *hunc locum.* in crying *Abrech* commanded the people to kneele downe in *Gen. 41.* and to do honour & reuerence vnto Ioseph; this word *A-43.* *brech*, being the proclamation of Iosephs authority & dignitie, shewes, how his armes were strengthened; First in that he was stiled the Kings father, or principall Counsellour; Secondly, in that he was called a young father: for it is a glorie for a man of Iosephs yeares to be so wise, as to be able to giue counsell vnto a king.

Thirdly,

Thirdly, in that the people were commanded to bow their knees vnto him in signe of honour and reuerence,

Seuenthly, Pharaoh called *Ioseph Zaphnath-paaneah*, which in the *Ægyptian* tongue signifies the *Saviour of the world*: because by his wisdom, and industrie hee preserved not onely *Ægypt*, but also many other provinces besides, from destruction in the time of famine:

(d) *Philo. lib. de Ioseph. Ioseph lib. 1. antiq. Chrysost. & Theodoret. super hunc loc. Gen. 41. August. in gen. qn. 134. paraph. Chald. (e) Hier. in trad. heb. in Gen. cap. 41.* (d) some doe interpret this name otherwaies, and say that it signifies a *Reuealer of secret things*, and that therefore *Ioseph* was so called, because hee vnderstood what *Pharaohs Dreames* did preface; howsoever this name be interpreted, it agreeth with the qualities of *Ioseph*; for he was both a *preserver* of *Ægypt*, and a *Reuealer* of secrets, and yet I thinke that herein wee are to follow the *Ægyptian* tongue, in which *Pharaoh* spake, rather then the *Hebrew*, so saith *Saint Hierome*; (e) though *Sapnath-paanecha* in the *Hebrew* tongue signifieth a *finder out of bidden things*, yet because it was given vnto *Ioseph* by an *Ægyptian*, wee ought to haue consideration of that tongue, in which these two words *Zaphnath-paaneah* signifie a *Saviour of the world*; thus did *Pharaoh* not onely strengthen *Iosephs* armes by giuing him *Princely* authoritie, but also by bestowing vpon him a most honourable name; and all these dignities by the appoyntment of God did light vpon *Ioseph* (as *Rupertus* saith) because of his *Confidence* and *Trust* in the Lord: who thereby did recompence him for his former afflictions; making him of a *Bondslau*, a *Prince* and keeper of the *Kings Ring*, giuing him in stead of fetters, a *chaine of gold*; in stead of *Ragges*, garments of fine *linnen*, changing his *Prison* into a royall *Chariot*, the hatefull tie of his mistresse, into an honourable acclamation, and the base name of a *seruant* into this glorious title *Zaphnath-paaneah*, the *Saviour of the world*; that is of *Ægypt* and many other kingdomes, in the daies of dearth,

Lastly,

Lastly, Pharaoh gave *Asenath*, the daughter of *Potipherah*, Prince or Priest of *On*, vnto *Ioseph* to be his wife, this is an augmentation of his Honour, that the King will provide a wife for him; *Pharaoh* did this, as *Philo* saith, the more to aduance and honour *Ioseph*, for *Potipherah*, *Asenaths* Father, was one of the worthiest men among the *Egyptians*.

Furthermore, he thought by this bond of affinitie and alliance, to tie *Ioseph* for euer, to make his abode in *Egypt*. This *Potipherah*, the Father in law of *Ioseph*, was not hee that bought him of the *Ismaelites*, and whose wife tempted him to lie with her, as *S. Hierome* following the opinion of the *Rabbines* imagineth.

For howsoeuer *S. Augustin* thinketh, that it would haue bene a glorie for *Ioseph* to marrie his Masters daughter, & therefore if it had bene so, the scripture would not haue concealed an Accident so memorable, and remarkable: *Aug. quest. in Gen. 136.*

My conceite is, that such a Marriage would rather haue bene a Crosse then a Credite vnto him, because *Potipherahs* wife, who must be supposed to bee the mother of *Asenath*, was an impudent harlot,

Wherefore I subscribe to the opinton of *Chrysostome*, who thus saith, *The King that hee might heape more honour vpon Ioseph, giueth him the daughter of Potipherah to wife. Furthermore, because hee that was his Father in law, and hee that was his Maister; were both of one name, therefore the Scripture distinguisheth them by this addition; The Prince or Priest of On: Iosephs maister was the chiefe Steward of Pharaohs house, but his Father in Lawe was the chiefe Priest of On, or Heliopolis; and both of them were called Potipherah.* *Chrysost. in Gen. 634*

It was an extraordinary grace for the Kings of *Egypt*, to bestowe wiues vpon their suble *On*, to call anie of them *Zephnath-paaneah*; to proclaime anie of them to bee the Kings father; to suffer anie of them to ride in the *Second Chariot*; to put a chaine of gold about any of their necks;

to arrayanie of them in fine *linen garments*, to commit to their custodie the *Seale-Ring*, or to make a *Bond-man* a *Viceroy*; yet all these honours were by *Pharaoh* given to *Ioseph*, being a stranger by birth, by the enuie of his brethren a bond-slave, & by the hatred of his *Mistres* a prisoner. *Men* (saith *Gregorio*) do oftē most of all fulfill the will of *GOD*, when they seeme most of all to *strive against it*: as *Iosephs* Brethren, by consulting to kill, and afterwards, by selling him, thought to have prevented his dreames; but all this in the end wrought for *Iosephs* preferment and advancement. Though both his brethren and his *Mistresse* were *Archers* that shot at him, yet his *Bow* abode strong. And because it did not starte aside, or breake, therefore the hands of his armes were strengthened: that is to say, He was raised to Honour, by the handes of the mightie *GOD* of *Iacob*, of whome was the *Feeder* appointed by the *Stowe* of *Israel*.

Gregor. lib. 6.  
moral.

Though *Pharaoh* was the instrumentall cause of *Iosephs* advancement, yet the *Mightie GOD* of *Iacob*, in whole hands are the hearts of Kings, was the primarie and efficient cause, to whome it principallie belongeth To lay downe and to raise up whom hee will; It was the *Stowe* of *Israel*; the *Rocke* of *Saluation*; and the *Fortresse* of the faithfull, powerfull *IEHOVAH*, that appointed *Ioseph* to bee the *Feeder*, both of his Father, his Brethren, and the *Egyptians*.

Here wee learne, that in one and the same action, *Man* may aime at one ende, and *God* at another; as for instance, the brethren of *Ioseph*, when they sold him, thought to have prevented his dreames; But the providence of *God* did thereby procure his preferment. So the *Diuell*, when hee had put in the heart of *Iudas Ischariot* to betray *CHRIST*, and had stirred vp the *Jewes* to Crucifie him, thought him selfe surely seated in his kingdome, but yet that ignominious death of our *SAVIOR*, was contrarie to the *Diuels* expectation, the meanes whereby both Hell,



of Ioseph.

Hell, Death, and he himselfe were subdued.

(f) As then GOD did not onely Permitte, but also De- (f) *AE.* 4.  
cre, the Treason of Iudas, and the iniquitie of the Iewes, 27. 28.  
against his anointed S O N N E, as it is confessed by the  
Apostles, That Herod and Pilate, with the Gentiles and people  
of Israel, gathered themselves together, against the Holie Sonne  
of God, IESVS, to doe whatsoever his hand and his Counsell  
had deturmined before to be done.

So likewise, hee did not onely suffer, but also ordaine,  
that Ioseph should bee solde by his Brethren, as it is affir-  
med by Ioseph himselfe, saying thus vnto his Brethren, (g) *Gen.* 45.  
vpon his discouerie; (g) Bee not sadde, neither griened with 53.  
your selues, that you solde mee hither: for God did send me be-  
fore you, for your preseruatiō.

Now then, you sent me not hether, but God, who hath made  
mee a Father to Pharaoh, and Lorde of his house, and Ruler  
throughout all the land of Egypt.

God did determine before, that Christ should bee be-  
traied and Crucified; and likewise that Ioseph should bee  
solde and imprisoned: yet not in the fauour of the sinne  
committed by the Iewes, and Iacobs sonnes, but for our Re-  
demption, and their preseruatiō.

As in the Historie of Iosephs Miseric, wee did figura-  
tively beholde the Afflictions of the Elect, of whome Io-  
seph was a Type: So in his Preferment, after the same  
manner, wee may see the Advancement of Gods children,  
betwixt whom & Ioseph, there is a true correspondencie.

First, as Ioseph lay in the Stockes, til the King sent and  
deliuered him, and made him the chiefest of his Princes,  
so the children of GOD were bond slaues, till CHRIST  
the King of Kings, by his Passion, vnloosed the bondes of  
Death, wherein Satan by the meanes of sinne, had chal-  
ned them. Againe, as Ioseph for his wisdom was made  
a Lorde and a Ruler in Egypt, so by Faith in CHRIST  
Crucified, whereby a man is made wise vnto eternall  
Life, the Elect are made (h) Kinges and Priestes, (h) *Apo.* 1. 6.  
being



- (i) *Gala.* 4. 7. being (i) no longer seruants, but Sonnes and heires of  
 (k) *Luc.* 15. God, through Christ. Secondly, as *Ioseph* had a Ring put  
 22. vpon his hand by *Pharaoh*, (k) so haue the Elect a Ring gi-  
 uen vnto them by God, as a token and pledge of his Love.  
 (l) *Rom.* 8. This Ring is an assurance that (l) neither Death, nor Life, nor  
 38. 39. Angels, nor Principalities, nor Powers, nor things present, nor  
 things to come, nor height, nor depth, shall bee able to separate  
 them from the Love of GOD, which is in CHRIST IESVS.  
 Thirdly, as *Ioseph* was arrayed in fine white linnen: So the  
 children of God in signe of honour, are clothed as Christ  
 (m) *Apoc.* 7. was, in (m) long white rayments, washed in the blood of the Lamb.  
 13. 14. And therefore, they are in the presence of the Throne of God, &  
 serue him day & night, in his Temple, & he that sitteth upon the  
 Throne will dwell among them. Fourthly, as *Ioseph* had a golden  
 chaine put about his necke: So doe the Elect weare chaine,  
 (n) *Cant.* 4. 9 as it is in the Canticles, (n) My Sister, my Spouse, thou hast  
 wounded mine heart, thou hast wounded mine heart, with one of  
 thine eyes, and with a chaine of thy necke. This Chaine, in Per-  
 fection, the Golden linckes whereof bee Faith, Hope, Cha-  
 ritie, Grace, Peace, and Mercie: which Chaine is put about  
 the necke of Gods children, by GOD himselfe. For eu-  
 ry good gift is from aboue.  
 Firstlie, as *Ioseph* was placed in *Pharaohs* second Chariot,  
 whereby he was made almost equall to himselfe: So the  
 (o) *Rom.* 8. 15 elect ride triumphantly in Gods second Chariot, (o) which  
 is Adoption: the first Chariot, is Generation, and none sittes  
 [p] *Gal.* 3. 6 in that but CHRIST, (p) who is the onely begotten Sonne of  
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 dition, by crying *Abrech*, commanded the people to kneele  
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 or, Kneele downe ye Spirites of darknesse, to my *Ioseph*,  
 whome I haue chosen and aduanced: So then that is ve-  
 rified of all true Christians, which the Psalmist speaketh  
 of CHRIST, saying (q) The Kings of the Earth shall bowe  
 9) *Psal.* 72. downe before him, his enemies shall lick the dust.

Seuenthly, as Ioseph had a newe name giuen vnto him by Pharaoh ; So likewise haue the Seruants of Christ a new Name giuen vnto them by him, who is the true Zaphnath-Paneah, or Saviour of the worlde, as it is in the Revelation ; (r) *To him that ouercommeth will I giue to eate of* (r) *Apo. 2. 17* the Mannah that is bidde, and I will giue him a white stone, and in that stone a newe Name written : By this newe Name, is meant that Renowne and Honour, which God out of his bountie, bestoweth vpon such as honour, loue, and feare him. Lastly, Pharaoh the more to grace Ioseph, gaue him a wife of his owne choosing, thereby perpetually to binde him vnto himselfe. The like fauour does God shew vnto his chosen; only in this there is a difference betwixt Ioseph and the Elect, Ioseph by his marriage was made a Bridegroom, and (s) the elect by their marriage, are made (s) the (s) *Cant. 4. 9* Bride, & Spouse of Christ, which union is most honourable. (t) *Apo. 2. 19*

To conclude this point, the (u) afflictions of Ioseph and (u) *Gen. 41* his miserie, did continue but for a short time; till hee was 46, 30. yeares of age, and of them but 14. but his prosperitie lasted vnto the day of his death, which was in the hundred and tenth yeare of his age; Euen so the Saints vpon earth weare crownes of thornes vpon their heads, & carrie Christs Crosse vpon their shoulders, only threescore & ten yeares, which are ordinarilie (as David saith) the dayes of man, but they shall weare crownes of golde, and carrie Palme-branches in their hands, which are the signes of glorie and immortalitye for euer; and therefore S. Paul saith, (x) *I count that* (x) *Rom. 8. 18* the afflictions of this present time, are not worthy of the glorie which shall be shewed vnto vs, and in another place he saith, (y) *Our light affliction which is but for a moment, causeth vnto* (y) *2 Cor. 4.* vs, a farre more excellent, and eternall weight of glorie. 47.

The third generall part of Iacobs speech, being a Benediction or Blessing, lieth in these wordes, Euen by the GOD of thy Father, who shall helpe thee, and by the Almightye, who shall blesse thee with heavenly Blessings from above. with blessings of the deepe, that lieth beneath, with blessings of the

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[So.]

Seventhly, as Joseph had a newe name giuen vnto him by Pharaoh ; So likewise haue the Seruants of Christ a new Name giuen vnto them by him, who is the true Zaphnath-Paaneah, or Saviour of the worlde, as it is in the Reuelation ; (r) To him that overcommeth will I giue to eate of (r) Apo. 2. 17 the Mannah that is bidde, and I will giue him a white stone, and in that stone a newe Name written : By this newe Name, is meant that Renowne and Honour, which God out of his bountie, bestoweth vpon such as honour, loue, and feare

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in their hands, which are the signes of glorie and immortallitie for euer ; and therefore S. Paul saith, (x) I count that (x) Rom. 8. 18 the afflictions of this present time, are not worthy of the glorie which shall be shewed vnto vs, and in another place he saith, (y) Our light affliction which is but for a moment, causeth vnto (y) 2 Cor. 4. vs, a farre more excellent and an eternall waight of glorie. 27.

The third generall part of Iacobs speech, being a Benediction or Blessing, lieth in these wordes, Euen by the GOD of thy Father, who shall helpe thee, and by the Almighty, who shall blesse thee with heavenly Blessings from above. with blessings of the deepe, that lieth beneath, with blessings of the

Kk ;

brofts

breasts, and of the wombe; The blessings of thy Father shall be stronger then the blessings of mine Elders. Vnto the ende of the Hilles of the world, they shall be on the head of Ioseph, and on the toppe of the head of him, that was separate from his brethren.

The Blessings that Iacob bequeatheth vnto Ioseph, are of God, hee onely being the Herald to deliuer them. And therefore hee saith, *The Almighty shall helpe thee, the Almighty shall blesse thee*; And these Blessings are in number three.

First, Ioseph is blest with a Blessing from aboue, or from heauen, whereby is vnderstood, not onely the pleasant showers and Raine, wherewith the portion of his posteritie should be watered, but also the goodnes and wholsomenes of the aire, & the sweet influence of the starres, as Moses more at large explaneth this prophetic, saying (x) *Blessed of the Lord is his land, for the sweetnes of heauen, for the dew, for the sweete increase of the Sunne, & for the sweete increase of the Moone.*

(x) *Dent.* 33  
13. 14.

(a) *1. Reg.* 17 (a) To want raine, is the empouerishment of the earth, and drought bringeth Famine. And therefore, such as will not obserue and keepe the Commandements of God, are thus threatned, (b) *The Lord shall giue thee for the raine of thy Land, dust and Ashes, euen from heauen shall it come downe vpon thee, untill thou bee destroyed: the Heauen ouer thy head shall be brass, and the earth that is vnder thee iron.*

(b) *Dent.* 28.  
24. 23.

Of the contrary part, moderate raine and showers make the earth fruitfull, and cause plentie; And therefore the Lord saith that vnto such as feare him, and call vpon his Name (c) *Hee will open his good Treasure, euen the Heauen to giue Raine vnto their Land in due season.*

(c) *Dent.* 28.  
22.

This then, is Iosephs first blessing, that his Children shall dwell in a Land, the Climate whereof shall be wondrous pleasant, and the soyle verie fertile.

Secondly, hee is blest with the Blessing of the Depth, that lyeth beneath, by which is meant, the Riuers and Springs, which

which doe arise from beneath and water the earth.

Such Countreys as haue store of *Riuers* and Springs, are euer accounted the most pleasant, and the most plentiful of all things; and for this cause they bee called *Paradises*; As it may appeare by that description of *Sodome* and *Gomorrhah*, made by *Moses*; where hee saith, (d) So (d) Gen. 13. when *Lot* lifted up his eyes, hee saw that all the plaine of *Sodom* and *Gomorrhah*, it was as the *Paradise*, or the Garden of the *Lord*.

(e) The garden of *Eden*, which God planted, and where in *Adam* and *Hewah* were placed, because it was so well watered, is ordinaarilie called *Paradise*; which worde as some thinke, is deriued from the *Hebrew* worde *Pardes*, which signifieth *A Garden*, or place inclosed for pleasure. (e) Gen. 2.

Some will haue it to be a *Persian* word, because *Xenophon* and *Philostratus*, called such places as were made and planted for the delight of the *Persian* Kings, *Paradises*, and others, (as *Suidas*) draw it frō the *greek* verbe [*Paradeisein*], which is, to water: So euery Countrey that is well watered and moystened with Springs, as the Garden of *Eden* was, with these foure riuers, *Pishon*, *Gihon*, *Hiddekel*, and *Parath*, may rightly be called a *Paradise*; both in regarde of profite & pleasure, with the possession of such a Prouince, (as *Iacob* saith) the Tribe of *Ioseph* shall be blest and endowed. Septuag. in-  
terp. Inl. postux. li. 2. Onoma.

Thirdly, he is blest with the *Blessings* of the *Breasts* and of the *wombe*; God made the womb to beare, & the breasts to giue sucke; by these two then, is signified not onely the plentiful increase, & prosperous education of *Children*: but the multiplying also of *Beasts* and cattell. This is one of those blessings which God promiseth vnto such as cleaue vnto him, and obey his voyce; So saith *Moses*, The *Lord* shall make thee plenteous in goods, in the fruite of thy bodie, & in the fruite of thy Cattell; And the prophet *Dauid* amongst o. ther *Blessings*, reckoneth vp these two. First, the increase

of



(f) Psal. 128  
1. 2. 3.

of children, for hee saith, (f) *Blessed is every one that feareth the Lorde, and walketh in his wayes, when thou eatest the labours of thine hands, thou shalt be blessed, and it shall be well with thee, thy Wife shall bee as the fruitfull vine on the sides of thine house, and thy Children like the Olive plantes, round about thy Table.*

And secondly, the multiplying of Cattell, for he counteth it a great happinesse, when (g) *the Oxen are strong in labour, when the Pastures are clad with sheepe, and when they bring forth thousands, and tenne thousandes in the streets.*

As the increase of the wombe is a blessing, So contrariwise, Barrennesse is a punishment, not onely in women, but also in dumbe creatures; And therefore because the Ephraimites did forsake God, and went to Baal-poor, Hose-

b) *Hos. 9. 14. as the Prophet prayeth against them, (h) O Lorde give them, what wilt thou give them? Give them a barren wombe, and drie Breastes, which is, as if he should have saide, O Lord, turne Jacobs blessing upon Iosephs posteritie into a Curse, because of their Idolatric.*

(i) Deut. 28.  
18.

Also Moses saith, (i) *If thou wilt not obey the voice of the Lorde thy God, to keepe and to doe all his Commandments and Ordinances, Cursed shall bee the fruite of thy bodie, and the fruite of thy Lande, the increase of Kyne, and the flockes of thy Sheepe.*

These are the great Blessings given vnto Ioseph, being so much the greater, because, as Iacob addeth, *They shall be stronger then the blessings of mine Elders.* Which is, as if he should have said (k) *Let not only those blessings which I bestow upon thee, light upon thy Posteritie, but also all those blessings of mine Aunccestours, Abraham and Isaak, which were such, as great Princes desired to enioy them.*

Furthermore, hee prophecieth not onely, that they shall bee great Blessings, but also of long continuance. Euen to the ende of the Hillles of the world, that is, *They shall continue, as long as the Hillles endure, and be upon the head of Ioseph, and on the toppes of the head of him that*

(l) Rab. Kim. shall (l) continue, as long as the Hillles endure, and be upon the head of Ioseph, and on the toppes of the head of him that

was separate from his brethren. Here wee must consider that these Blessings promised to be perpetuall, concerning things temporall, were conditionall; namely, if the Children of Joseph would walke in the waies of the Lord; otherwise, they should be turned into Curses; seeing then that both the promises of Blessings, and the Threatnings of Curses, are sealed & signed, vpon this Condition (m) if thou (m) Gen. 4. do well thou shalt be accepted, and if thou doest not well, sinne lieth at thy doore: the consideration hereof, ought to be a motiue vnto euery one of vs, to be carefull, how we liue, and to endeauour our selues to obserue and keepe the statutes and ordinances of God: in hope to be blessed and accepted: and out of feare to be cursed and reiected.

As in other things, so in respect of these Blessings: Joseph is a type and a figure of the Elect; for as his posteritie by the prouidence of God, were to dwell in a land, the furrowes whereof should be watered abundantly with raigne from above, and the vallies with springs from beneath: and where the Breast should not be drye, nor the wombe barren, even so the Children of God, haue their dwelling in such a land; and this is the land of promise, or the Catholike Church; herein the Raigne that comes from above, is the Grace of God, the Riner and spring beneath, is Faith, and the Increase of the Breastes and the wombe, the workes of Charitie: and all these are heauenly Blessings: for God is the Causer of them all: as Raigne, Rivers, and fruitfulnessse of the wombe, do euery one of them come from God: (n) so, Grace is giuen from above, (o) faith (n) Eph. 4. 7. is ingendred by the holy ghost: (p) and Charitie is the fruite (o) 1. Cor. of the spirit: againe as the Tribe of Joseph was blessed with these three Blessings, Raigne, Riners or Springs, and the Increase of the breastes and the wombe, so the elect, and none but they, haue these three heauenly gifts bestowed vpon them, Grace, faith, and Charitie: and these three may well be likened to the Raigne, to a Riner or Spring, and to the

*Breast and wombe of a fruitfull woman, in regard of their effects: For first as Raine moysteneth the earth, and maketh it apt to bring forth fruite: so the grace of God mollifieth the heart of man, which is naturally stonie and thereby maketh it not onely fit to receiue the Seeds of the word, but also to bring forth fruite worthy amendment of life. Secondly as Rivers and Springs run continually and water the Vallies, so faith which is timely and Influxing, after it is once infused from above, neuer ceaseth working, but is in the heart of man, like lining water springing up to euerspring life. Thirdly, as the Increase of the Breastes and the wombe, is the Increase of Gods Church and the common-wealth: so the Charitie of the Elect bringeth forth good workes: whereby God is honoured: and the members of Christ reliued: to conclude, Herein onely is the difference betwixt the Blessings of Ioseph, and the Blessings of the Elect: his were conditionall: theirs are not, but doe continue vnto the end of the billes of the world: that is, for euer: for Grace, Faith, and Charitie, are neuer finally lost by the Elect, nor taken away by God, because he bestoweth, Grace Faith, & Charitie onely vpon them whom he loueth, and whom he loueth, he loneth vnto the end.*

*Aug. de cor.*

*& gra. cap.*

7.

THE

# THE TWELFTH

## SERMON OF BENIAMIN.

GEN. 49. 27.

*Beniamin shall ravine as a Wolfe : in the Morning hee shall devour the preye, and at Night hee shall divide the spoyle.*



Beniamin was Rahels second Sonne, and the youngest of the twelve Patriarchs; at his birth Rahel dyed, (a) and when she was about to yeelde up the Ghost, seee called his name Ben-oni; which name signifies two things. (a) Gen. 35. 18.

First, the Sonne of Strength, and secondlie, the Sonne of Sorrowe.

(b) Some thinke that she by calling him Ben-oni meant (b) Oleaster that shee herselfe had shewed great Strength in bringing him forth, or else, that he was a Strong childe, and stronger then she was, because he overliued her; but I rather hold with them, which by the Hebrew worde On, in this Name, do understand Sorrow; Being of opinion, that Rahel hereby expresseth the sorrow of child-bearing-women; and the sorrowes of Children when they are borne.

First every Childe may trulie be called the childe of Sorrowe, because it is conceived, and brought forth in Sorrowe; and this punishment was laide vpon Henah and her Daughters, because shee was seduced by the Serpent; Vnto the Woman hee saide, I will greatly increase thy Sorrowes, (c) and thy Conceptions: In Sorrowe shalt thou bring fourth Children. The paines of Conception bee

Plin.lib.7.  
cap.6.7.  
Arist lib.7.  
de hist.ani-  
mal.cap.4.

the head-ache, dizzinesse, abhorring or loathing of meate, overflowing of the stomacke, and such like, as Aristotle, and Plinie affirme; Also the paines of Child-birth be wonderfull grievous, and therefore S. Basil, explaining these words of the Psalmist; *The snares of death compassed me, and the paines of hell caught me*; compareth the sorrowes of a woman in trauaile to the torments of hell; in regard of their extremitie; and they are the more fearefull, because oftentimes women in trauell giue vp the ghost as *Rahel* did, and many of them are ript vp before they can be deliuered; After this pittifull manner, were the mothers of *Scipio Africanus*, *Iulius Caesar*, and *Manlius* vsed; and therefore our Sauour saith, (d) *a woman when shee trauaileth, hath sorrows, because her hower is come*; And the Apostle when hee would expresse the great paines which the ministers of the Gospell suffer, compareth their trauell to the labour of a woeman in child-birth.

Plin.lib.7.  
cap.9.

(d) Iob. 16.  
21.

(e) Gen. 3.  
17.

(f) Gen. 47.  
9.  
Herod in  
Terpsich.

Secondly, euery man is *Ben-oni*, the sonne of sorrowe, because his life is a painefull pilgrimage vpon this earth, which is a vallie of teares; so saies God vnto *Adam*; (e) *Cursed is the earth for thy sake, in sorrowe shalt thou eat of it all the daies of thy life*: And accordingly, *Iacob* spake vnto *Pharaoh*, saying, (f) *The whole time of my pilgrimage, is a hundreth and thirtie yeares, fewe and euill haue the daies of my life beene*: For this cause the *Thracians* vsed to lament and weepe, when their children were borne, but to laugh and reioyce, when any of their friends died; and the reason hereof is giuen by *Iob*: who saith, *Man that is borne of a woman, is of short continuance, and full of trouble, he shooteth forth as a flower, and is cut downe, he vanisheth also as a shadowe, and continueth not*.

(g) Rom. 6.  
23.

Thirdly, euery one is the *Childe of sorrowe*, in regard of originall sinne, (g) *the wages whereof is death*; this Naturall corruption which by the fall of *Adam* is transfused vpon his whole posteritie, maketh man not onely

lyable

lyable and subiect to infinite calamities in this world,  
but also to death eternall hereafter, vnlesse (h) this (b) *Psal. 52.*  
Sinne wherein all men are borne, and this iniquitie  
wherein they be conceiued, be washt away by the blood  
of Christ; (i) By nature (saith S. Paul) wee are the children (i) *Eph. 2.*  
of wrath; that is not by creation, but by Adams trans- 5.  
gression, and so by birth: And Iob saith; That a childe of a  
day old is not pure in Gods sight; seeing then that every  
man is borne in sinne, therefore is every man a *Ben-oni*,  
the sonne of Sorrowe, because Death and Sorrowe be the  
effects of sinne.

Rabel hauing called this sonne, *Ben-oni*, in his Name,  
(as I haue said,) declared, both particularly and gene-  
rally, the paines of Child-birth, the sorrowes of mans  
life, and the reward of sinne: and thereupon, to giue  
instance, for the truth of her assertion, shee gaue vp the  
ghost; prouing by her owne example: that women bring  
forth children in sorrowe, that mans life is a painefull pilgri-  
mage, and that the wages of sinne is death; these are the  
reasons why shee called his name *Ben-oni*, the sonne of  
sorrowe; But his father called him *Benjamin*; that is, the  
sonne of his right hand. Amongst the ancient Hebrewes  
nothing was rashly or inconsiderately done, either in  
the imposition or Chaūging of names; Rabel had rea-  
son to call her sonne as shee did *Ben-oni*, and Iacob like-  
wise had good cause to chaunge his name, as hee doth,  
by calling him *Benjamin*. It is apparant both out of di-  
uine and profane histories; that in former times, all  
men had an especiall care to giue vnto their children,  
faire, fit, and well-boding names; and they greatly disli-  
ked, vnpleasant, dismall, and unluckie names; Herodotus  
writeth, that Cyrus was first called *Spaco*, which in  
the language of the Medes signifieth a Dogge, & because  
this was a foule name, it was changed into *Corech* or *Cy-  
rus*, which in the Persian tongue foundeth a Lord; Theo-  
phrastus (as Strabo saith) was so named by his Maister Ari- *Strabo lib.*  
13.



*Stoile*: in exchange of his filthie name *Tyrannus*, and amongst the popes of *Rome*, the Chauning of names was first brought in by *Sergius*, who before was called *Os porci*, or *Swinesnout*; so here *Jacob* doth chaunge *Ben-oni* which is a name of *griefe* and *Sorrowe* into *Beniamin*, a name of *strength* and *honour*: some thinke, that he calleth him *Beniamin* the sonne of his right hand, because he onely was borne in *Canaan*, in the south part, which is vpon the right hand, if one turne his face to the sunne rising; some, because he was borne in *Bethlem*, within the *Tribe* of *Iudah*. *Lyrannus* is of opinion, that he was so called, because *Jacob* bare so strongly and patiently the heauie crosse of his *Rabels* death; and *Ok* after saith, that *Jacob* hereby sheweth that he had, notwithstanding his age, strength to beget a child; But it is most probable, that *Ben-oni* was chaunged into *Beniamin* by *Jacob*, first least it might haue brought still to his remembrance the losse of his dearest wife; And secondly to shew how deare he should be vnto him, both because he was his youngest sonne, and also for his mothers sake; In the Scripture, the *Right hand* hath right severall significations;

- (k) *Psal.* 44. Psalmist vse it, saying; (k) *They inherit it not the land by their owne sword, neither did their owne arme save them; But thy right hand, and thine arme, and the light of thy countenance, because thou diddest fauour them.* Secondly it is taken for helpe or aid: as it is in *Iob*; *Stretch forth thy right hand to helpe the worke of thine owne hands*; Thirdly, for the exuperantie of honour and glorie: as it is in the *Psalm*; *The Lord said vnto my Lord sit thou on my right hand, till I make thine enemies thy footstool*; Fourthly, it signifies the Sweetenesse of Christs loue towards his Spouse, the Church; As it is in the *Canticles*, (l) *His left hand is vnder mine head, and his right hand doth embrace me.*

- (n) *Psal.* 16. Firstly, by it is vnderstood the abundance of diuine and heauenly pleasures: so saies *Dauid*; (m) *In thy presence*

sence is the fulnesse of ioy, and at thy right hand there are pleasures for evermore.

Sixty, it is vsed to declare that which is good, iust and holy; So saies the wiseman, *The Lo d knoweth the waies which are vpon the right hand, but the waies which are vpon the left hand, are froward, and peruerse.*

Seauently, it signifies such things as be spirituall blessings; And so does Salomon applic it saying: *The length of his daies is in his right hand, and in his left hand be riches and glorie.* In this speech the Wiseman by the length of daies which is in the right hand of a righteous man, meaneth the eternitie of blessednesse in heaven: And by riches and glorie, which are in the left hand, the temporarie goods and prosperitie of this life.

Lastly, the Preacher saith, (n) *the heart of a wiseman is* (n) *Eccles.*  
*at his right hand, but the heart of a foole is at his left hand;* the 10.2.

meaning of which words, sheweth the difference betwixt the righteous & the wicked: For the cogitations and the actions of the one sort, are euer Right, that is full of honestie, innocencie, and wisdom: But the imaginations and enterprises of the other, are foolish & wicked, declining vnto the left hand, which leadeth vnto destruction: hence it appeareth that it is a signe both of Love & well-wishing in Iacob towards his sonne, because he changeth the disastrous name of Ben-oni into the well-portending name of Benjamin; To be the Sonne of the fathers Right hand, is a great fauour, & yet the ancient Persians (as Xenophon re-

Xenoph. li. 8.  
Cyroped.

porteth) vsed to place such as they meant to honour vpon their left hands; But the Hebrewes obserued a contrarie custome (o) for wee read that Salomon placed his mother vpon his right hand, & at the generall iudgement, it is said that (p) *Christ shall set the sheepe vpon his right hand,* (p) *Matt.*  
*and the goates on the left;* Therein honouring the Elect, 25. 33.

These two names Ben-oni & Benjamin imposed by Rachel, & Iacob, do mystically decipher the two estates of mankind: The first, vnder Adam by birth, & the second vnder Christ

(q) Rom. 5. *Christ by grace; (q) for as by one man sinne entered into the world, and death by sinne, and so death went over all men; for as much as all men have sinned; so by the obedience of one, are many made righteous; that as sinne had reigned into death, so might grace also raigne by righteousnesse, into eternall life through Iesus Christ our Lord; by originall sinne then which is corruption ingendred in our first conception, whereby euery facultie both of body and soule is prone and disposed to iniquitie; Euery one man is Benoni, the sonne of sorrowe; but through the Grace of God in Christ Iesus, who was borne and died for the redemption, and iustification of the world, euery man that truly beleueth, is a Benjamin, the Sonne of Gods right hand.*

*Beniamin shall ravin as a wolfe, &c. The wolfe, according to the phrased of the scripture, is the embleme of fouer things, Tyrannie, Fr audulencie, Hypocrisie, and Cruage; for the first our Sauour saith vnto his disciples,*

(r) Mat. 10. (r) *Behold, I send you forth like sheepe among wolues; these wolues, are bloodie tyrants, enemies of the Crosse of Christ; which like the wolues of Africa that all night long barke at the moone, doe continually blaspheme that sacred name, at the sound whereof all Kings ought to bowe; such were the Romane Emperours successiue from Tiberius vnto the raigne of Constantine the great, and the first Christian that swayed the Imperiall scepter, and therefore their Succession in regard of Crueltie and Tyrannie, is resembled in one of those visions which*

(s) Apoc. 17. *Saint Iohn saue, (s) by a scarlet coloured Beast full of names of blasphemie, which had seauen heades and ten hornes; and such a wolfe at this day is the Turke; who not onely with his tongue striueth to pierce the side of Christ, by calling him in derision the crucified God; but also by his Sword maketh hauocke of the poore members of Christ Iesus; But shall Benjamin be such a wolfe? shall his posteritie be giuen to tyrannie, no: for then should the wordes of Iacob tend to the disgrace of Benjamin; as indeed*

indeed they doe to the contrary, for there is no man so odious, and so much subiect to hatred, as is he that is a Tyrannicall wolfe; such ravenous Beasts are hatefull both to God and man; God (saith the Psalmist,) abhorreth the blood-thirstie and cruell man. And therefore, (1) Hee covers him with shame, and cuttes him off for ever; The woluishe kings, Ahab and Herode, and the woluishe Queenes Iezabel & Athalia, which all of them imbrued their hands in the blood of Innocence, were by the Hand of GOD, put to violent and shamefull deaths.

(1) An Arrowe shot from the bowe of an Aramite, (u) a (1) 1. Reg. 22 Worme, (x) the Sworde, (y) and Dogges, reuenged the blood 34. of the guiltlesse, which had bene by them vniustly shed; (u) Acts. 12. Thus doth the rigour of punishment from heauen, plainly demonstrate, how hatefull the Tyrannicall Wolfe is in (x) 2. Reg. 18 the Eyes of him who is Compassionate and Mercifull, our heavenly FATHER:

(y) 2. Reg. 9.

Seeing then that all men are commanded to be mercifull, 35. as the Father in heauen is mercifull; Oh let euerie one that hopeth to finde Mercie, beware of being a wolfe in crueltie; and strue to be like vnto Christ, a Lambe in meekenesse and innocencie. But alas, Experience proneth, that for one Lambe, that is chosen, there be many wolues, that shall be reuelled for their crueltie; We may know them by their works, Oppression of the fatherles & the widow, Extortion, the grinding of the poore mans face, & the selling of the Needie for shoes, are brandes and markes of their woluishe profession.

The eyes of these wolues though for a time they swell with fatnes, yet when the day of slaughter comes, they shal surely be sacrifices of wrath, because God hates & abhorres them: neither are they lesse odious vnto men; for who is it that will not reioice when a Tyrant dies? euen as the (2) women of Israel did sing & play vpon instrumēt, when Co'sab was slaine, so the people reioyce, when a woluishe Giant dies; because by his death, they are deliuered from oppression & wrong. The Romanes did not onely reioyce at the death of Nero

(2) 1. Sam. 18 6.

*Caligula*, and the rest of their imperious *Wolues*, but did also insulte ouer their dead bodies, haling them along the streetes of *Rome*; and hanging them vpon Gibbets, as the fittest meate for rauinous foules.

Hence it comesto passe that Tyrants like *Dyonisius*, dare neuer goe abroad without *A strong Guard*, because they knowe that *Crueltie* causeth hatred; and the hatred of the people, raiseth reuengefull Rebellions and insurrections. Secondly, the *Wolfe* is the Embleme of fraudulencie, and therefore the Prophet *Zephaniah* calleth vniust Iudges, such as oppresse the innocent, and let the guiltie goe free, *Wolues*, saying, (a) *Her Iudges are as Wolues in the evening,* which leaue not the bones till the morrowe; Neither doth hee miscale them. For this name is sutable to the disposition of such as will be corrupted with bribes; Some Iudges and some Lawyers being weighed, will be surely found to bee deceitfull vpon the weightes; And these are they which by their subtiltie and fraud deuoure the afflicted, and eate vp the poore from among men.

If in this respect *Beniamin* had bene compared by *Isaac* to a *Wolfe*, then could wee thinke no otherwise, but that both he and his posteritie were Cursed creatures, because (b) *They onely are blessed, to whome the Lorde hath not imputed sinne, and in whose spirit there is no guile.* But this is not *Jacobs* meaning; For in these wordes hee bleisseth *Beniamin*. And so likewise doth *Moses*, saying, (c) *The beloved of the Lorde shall dwell in safetie by him, the Lorde shall couer him all the day long, and dwell betwene his shoulders.*

Now then, if either *Beniamin*, or his children had bene like vnto *Wolues* in fraudulencie; *Moses* before his death would neuer haue bestowed such a Blessing vpon them; The fraudulent and the Tyrannicall *wolfe*, are like *Samsou* Foxes, tyed together by the tailes: for in the aime & end of their cruell & deceitfull actions, they agree & are combined together like brethren in euill, to preye vpon the poore, and to eate vp the innocent and the harmlesse man.

Third.



Thistle, the Wolfe is the figure of Hypocrisie, and so we may gather out of the wordes of our Saviour, (saying :

(a) Beware of False Prophets, which come unto you in Sheepes d) Mat. 7. 15

cloathing, but inwardly they are Rauening wolues : An Hypocrite is A whitened wall, a painted Sepulcher, and a Wolfe in a Sheepe skin. Though he haue a countenance which promisseth goodnes, yet is he stonie-hearted; Though he make a glorious shewe of Sanctitie, yet is his minde full of corruption; And though hee seeme to bee clad with meekenes and innocencie, yet is hee proud and cruell : For (e) e) Mat. 23.

under a colour of long Prayers, hee will deuoure the House of the 14.

Wisdom: And therefore in the Hebrew tongue, hee is ven-  
rieously called Chaneeph, which signifieth Impure, or Pollu-  
ted; and also such a one as boasteth of himselfe, and brag-  
geth of his owne vertue: As the proud Pharisee did, who  
stood & prayed thus with himselfe: O God I thanke thee, that  
I am not as other men, Extortioners, Vniust, Adulterers, or as  
this Publican. I Fast twice in the weeke, I giue Tithes of all  
that euer I possesse.

(f) Luc. 18.  
11. 12.

There be manie of these woluisish Impostors, and 'deceit-  
full Wolues in the worlde, which because of their Sheepes  
cloathing, can hardly bee knowne and discovered from  
the Sheepe of Christes Folde, vnlesse they bee examined  
by the Rule of our Saviour, which is this, You shall knowe  
them by their Frutes; Doemen gather Grapes of Thornes, or  
Figges of thistles.

The Thorne hath faire Blossomes, but it beares no  
Grapes: the Thistle brings forth a flower, but neuer a  
Figge; So the hypocritical Wolfe will transforme him-  
selfe into the heauenly shape of an Angel, and giue good-  
ly words, softer then oyle; but it is as impossible to finde  
a good worke done by him, as a grape vpon a thorne, or a  
figge vpon a thistle; Iacob doth not liken his sonne Ben-  
iamin to this Wolfe: for if he had done so, then had he ex-  
posed both him & his tribe to the curse of God, for hypocrites 13.

(g) Mat. 23.

are a (g) cursed generation, (h) and a generation of vipers. (h) Mat. 3. 7

M m 2

Fourth.



Fourthly, by the *Wolfe* is signified *Courage* in fight, for though hee be neither so strong, nor so well armed as the *Lyon*, yet hee is as fierce and resolute as hee. And therefore *Jacob* compareth in this place, the *Tribe of Benjamin* to a *Wolfe*, in regard of courage and valour in battell, for though the children of *Benjamin* were neither so strong in respect of number, nor so well armed in respect of power and authoritie, as the *Tribe of Judah* was, who is compared vnto a *Lyon*, yet they were as courageous in fight as they:

(i) Theodor:  
ultim. quæst.  
in Gen.

(k) Iud. 20.  
15. 16. 17.

(i) wherefore this Prophecie sheweth the warlike disposition of the whole *Tribe of Benjamin*; whose children were indeed, as they are called *Volucres*, as may appeare (k) by that fierce battell, which they fought with the other tribes, wherein they twice ouercame them, being but sixe and twenty thousand men, and seven hundredth, which fought against foure hundred thousand men that drewe swordes, euen all men of warre; and also by the warres which the house of *Saul* had with *Dauid*, and the *Tribe of Judah* for the Kingdome. These seuerall conflicts are sufficient testimonies of *Beniamins* courage and resolution in Fight; for which cause hee is compared vnto a *Wolfe*, that shall raine, or make hauocke of his enemies, as indeede the children of *Benjamin* did, for at two seuerall times, they slewe of the men of *Israel* fourtie thousand, which could handle the sword.

In the morning hee shall deuoure the Preye, and at night hee shall diuide the spoyle Of these words there be five seuerall interpretations. First, *Rabbi Salomon* saith, that hereby is signified (l) the exploite of the *Beniamites*, in takinge as a preye, the daughters of *Silo*, as they came forth to daunce, to be their wiues, which afterwards they distributed and diuided as a spoile amongst themselves. Or secondlie, saith the same Author, these words of *Jacob* may be applied to *Saul*, who in the morning, or the beginning of the *Israelitish* kingdome, preyed vpon the *Amalekites*, and to (m) *Mordecai*, and *Hester*, being both of them *Beniamites* by birth, who in the euening, that is to say, after the decay

(l) Iudg. 21.  
23.

(m) Hest. 7.  
10. & 8.5.

and

and dissolution of the Kingdomes of *Israel* and *Judah*, *Hiero. in tra-*  
made preye of *Haman*, and of their enemies. Thirdly, *S. dir. Hebr. in*  
*Hierome* saith, that some of the *Hebrues* were of opinion, *Genesim.*  
that by this speech *Jacob* meant the Temple of *Jerusalem*,  
which was built within the portion or inheritance of *Ben-*  
*iamin*. and that therefore it was by him called a *Wolfe*, be-  
cause it did deuoure and spend innumerable sacrifices of  
beasts, which in the *Morning* were slaine and offered vnto  
God, and in the *Euening* diuided amongst the Priests.

The *Chalde Paraphrast* subscribeth to this exposition, *Chald. pa-*  
for thus he saith, *Beniamin* in his Land the presence of the Di- *raphr. in*  
uinitie shall rest, & in his possession shall the Sanctuarie be built, *hunc locum.*  
in the *Morning*. & at *Euening* shall the Priests offer Oblations,  
and in the euening they shall diuide the remainder of the things  
that be sanctified.

Fourthly, manie of the ancient fathers, as *Ambrose*, *Hie-*  
*rome*, *Ruffinus*, *Chrysostome*, & *Augustine*, thought that this  
prophecie principallie was fulfilled in *S. Paul*; and there-  
fore they referre it vnto him; because (n) being of the tribe  
of *Beniamin* at the first, as a *Rauinous Wolfe*, he persecuted (n) *Rom. 11*  
the Church before his conuersion, (o) breathing out threat-  
nings & slaughter against the Disciples of the Lord; but after-  
ward, when he was conuerted to the Faith of Christ, he di-  
uided the spoyle, that is to say, according to *Rupertus*, the word  
of God, and the doctrine of Salvation; distributing to his Dis-  
ciples and auditors this heavenly spoyle, according to their  
capacitie & vnderstanding; for to some he gave *Milke*, &  
to some he gave *strong meate*. Fifthly, though all these 4. in-  
terpretations may in some sort be receiued, as consonant to  
the Text, because both the *Beniamites*, which carried away  
the daughters of *Silob*, as also *Saul*, & *Mordecai*, the Tem-  
ple, & *S. Paul*, were as *Wolues* deuouring the preye, & diuiding  
the spoyle; yet if wee doe but consider that *Jacob* in euery  
speech, which hee maketh to anie of his Sonnes seueral-  
lie, doth chiefly prophecie of the state of their whole po-  
steritie, and not of any priuate person, wee must then  
needs acknowledge that the exposition of these words by

Theodoret.  
quest. ultim.  
in gen. es.

Theodoret, comes nearest both to the letter, and to the intention of *Iacob*, which is this; *Beniamin shall ravine as a wolfe: that is, the Beniamites shall be a fierce and voracious peoples warre.* Againe, *In the morning hee shall devour the praise, and at night he shall divide the spoile: that is, the Beniamites shall be prosperous and succesfull in battell, for hauing overcome their enemies, they shall returne home being made glorious by victorie and rich by the spoile.*

In this speech of *Iacob* concerning *Beniamin*, we may obserue three things which make for morall vse, and instruction. The first is this: *Rachel* called her youngest son *Ben-oni*, the sonne of sorrowe, and presently gaue vp the ghost, but *Iacob* changed his name and called him *Beniamin*, least it might haue brought to his remembrance the losse of his dearest wife, and so haue prolonged and continued his sorrowe; This holy patriarch euen in the reason of this *Charge*. teacheth vs to vse a meane and moderation in mourning for the dead; The name of *Ben-oni* tels vs, that we ought to mourne; But the name of *Beniamin* bids vs not to mourne too much. First when any Christian dies we ought to mourne, because of our sinnes which haue brought death vpon all men: As the

(p) Rom. 6.  
23.

(q) Rom. 12.  
13.

(r) 2. Sam.  
1.24.

(s) Len. 21.  
33.

Apostle saith, (p) *The wages of sinne is death*; And hereto we are drawne by diuerse motiues; First mourning for the dead is not onely allowed, but also commanded by God, for the Apostle saith, (q) *weepe with them that weepe*; And *David* when *Saul* was slaine, thus spake vnto the daughters of *Israel*, saying, (r) *weepe for Saul, which clothed you in scarlet, with pleasures, and changed ornaments of gold vpon your apparell*; Furthermore in the booke of *Leuiticus*: (s) wee reade that God made a Canon or constitution concerning lamentation and mourning for the dead; by which the Priests, the sonnes of *Aaron*, are forbidden to mourne ouer any man, except it be their kinsman that is neare vnto them, or their mother, or their father,

father, or their sonne, or their daughter, or their brother, or their sister being a maide: for any of these, they were not onely permitted, but also commanded to lament: for in this restraint which is negative, there is included an affirmative iniunction; As if God should haue said, *Let the Priest mourne ouer his kinsman that is neare unto him, as for instance, his father, & mother, his sonne & daughter, his brother and sister, that hath had no husband: but let him not defile himselfe by any other that is dead among his people, either by touching them, by being at their buriall, or by lamenting ouer them.* Secondly, in this case, there be many examples of holy men which haue mourned for the dead, who in doing so, are not to be condemned either of Ignorance, or any other sinne: (t) *Abraham* mourned for *Sarah* in (t) *Gen.* 23. *Hebron, and went for her,* by his weeping, he shewed his affection, and by his mournfull voice, he bewailed his owne losse. (u) *Jacob* lamented the death of *Ioseph* many (u) *Gen.* 37. yeares: (x) *Dauid* wept for *Abolon*: (y) The faithfull (x) 2. *Sam.* made great lamentation for *Steuens*: And our Sauour 18. 33. Christ when he saw *Marie* weepe for *Lazarus*, (z) *groined* (y) *Act.* 8. 2. in the spirit, & was troubled in himself; The scriptures are full (z) *Ioh.* 11. of such like examples both in the old, and in the new testament; Seeing then that the faithfull by their vse & example, do approue of mourning for the dead, and seeing that Christ, doth not only not rebuke, but also by his *groining* allow it; no mā can iustly denie but that it is a godly deuie, one to bewaile the death of another. Thirdly, the holy Scriptures do count it a great plague or punishmēt, for a man when he is dead, not to be lamented & not to be buried. This appeareth out of the words of the Psalmist, who making a Catalogue of 8 plagues that God brought vpon the *Israelites* for their Idolatrie, reckoneth the want of lamentation ouer the dead to be one of the; His words be these, (a) *The fire deuoureth their chosen men, & their maidens* (a) *Psal.* 78. *were not giuen in marriage, their Priests fell by the sword,* 63. 54. *& there were no widowes to make lamentation;* Also (b) God commanded the Prophet *Asaiah* not to mourne for the

funeral of his owne wife, that thereby as a signe he might reach the rebellious Iewes, that they should perish, & be slaine by the sword of their enemies in such sort, as none should be left aliue to bewaile them: by these reasons it is plaine and apparent, that mourning for the dead is lawfull: being commaunded by God, and approued by the example of our Sauour himselte, and yet there be some that altogether disallowe it; The *Stoikes* did condemne it, esteeming such as did lament and weepe for the dead, effeminate and weake: and we reade of many, that when their dearest friends died, haue abstained from all appearance of sorrowe. *Anaxagoras*, when hee heard newes of the death of his two sonnes, made no other answere but this; *Scio eos mortales esse natos*, I knowe that they were borne mortall, and when it was told *Xenophon*, that his sonne *Gryllus* was slaine in fight, he being at the sacrifice onely for a while, laied aside his garland, and immediately tooke it vp againe: Of this kind there be many examples, whereby the *Stoikes* endeouour to make their opinion plausible; but it is not for Christians, to haue mindes void of all affections, as these impassionate Philosophers would haue men to be, for he that cannot, or will not weepe for the dead, is like an Idol, that hath eyes but cannot see, that he himselte is *Ben-oni* the sonne of sorrowe, because of his sinfull cōception. Concerning this matter the son of *Syrach* giueth vs excellent counsell, saying, (c) My sonne poure forth teares ouer the dead, and begin to mourne, as if thou haddest suffered great harme thy selfe, and then couer his body according to his appointment, and neglect not his buriall; make a grienous lamentation, and be earnest in mourning, and vse lamentation as he is worthy, and that a day or two, least thou be euill spoken of, and then comfort thy selfe for thine heauinesse. Hence we may learne that wee ought to mourne, but our inmourning must be mixt with moderation; they that mourne not at all, offer violence to nature, and they that mourne too much, break

(c) Ecclw.  
38.16.17.



break the rules both of reason and religion.

When *Abraham* had wept ouer *Sarah*, he rose vp from (d) *Gen. 23. 3* the sight of the corps; least that hee might haue bene ouerwhelmed with griefe, he remoueth the object thereof. And when *Rabel* dying, had giuen her sonne a sorrowfull name, calling him *Ben-oni*, *Iacob* changeth his name, and called him *Beniamin*; least the sounde of *Ben-oni* in his eare, should haue continuallie raised vp groanes from his heart; and herein they behaued themselues as the Apostle wiseth all Christians to doe, saying: (e) *I would not* (e) *1. Thess. 4* *Brethren haue you ignorant, concerning them which are a sleepe, 13.* *that you sorrow not, euen as other which haue no hope.*

GOD by whome Death is inflicted, would haue the nature thereof to bee such, that it should bring teares and sorrowe, not onely vnto them which die, but vnto those also, of whome they that die are beloued: but yet hee hath taken away the sting of Death, by promising that there shall bee a Resurrection of the Dead, and this promise is an Antidote against the poyson of griefe.

There is a Law in *Deuteronomie* concerning the mourning for the Dead, whereby the *Israelites* are forbidden (f) *Not to cutte themselues, nor make anie Baldnesse betweene* (f) *Deut. 14.* *their Eyes for the Dead;* (g) in imitation of the *Gentiles*, 1. who hauing no knowledge, nor hope of a Resurrection, (g) *Homer.* vsed to lament and bewaile their dead Friendes, without anie moderation; shauing themselues, piercing their left handes with sharpe Arrowes, (h) and killing some (h) *Herod.* of the dead mans Wiues or seruants, to keepe him com- in melpom. panie.

This kinde of mourning hath in it no mixture, either of Reason or Religion; and therefore God made a Lawe against it.

And it is obserued, that (i) the *Egyptians* mourned (i) *Gen 53.* for *Iacob* seuentie dayes, but *Ioseph* mourned but tenne: 3. 10. to shewe the difference betweene the excelliue griefe of men that haue no Hope, and the moderate sorrowe of the

N n

faith.



Faithfull. Seeing then that, *Not to mourne at all*, is a *Stoll* call Stupiditie, and to mourne too much, is a *Heathenish* infirmitie; let vs take heede of these extreames, remembering alwayes that saying of *Seneca*, *Nec fluant Oculi, nec fletus sint*, Let your Eyes neither be drowned nor drie.

Let them not bee drie at the Funerall of thy Brother, because euery man by birth is *Ben-oni*, the Sonne of sorrowe; and let them not be drowned with the excess of teares: because whosoever *Belieneth*, is by Grace *Beniamin*, the Sonne of *GODS* right hand.

Secondlie, *Jacob* doth not onely chaunge the name of *Ben-oni*, to take away the object of griefe, least in sorrowing for *Rahel*, hee should passe the boundes of moderation, but hee giues his youngest sonne a Name of strength and Honour, calling him *Beniamin*: the Sonne of his right hand. By the *Hand* in the Scriptures is signified strength, and by the *Right hand*, Honour.

In the imposition then of this Name, wee may behold a president for all Parents; who are here taught by *Levi*, how to respect and regard their youngest sonnes.

It is a Custome as vsuall as discommendable for Fathers (too fondlie) to cocker and pamper their Eldest sonnes; but to neglect their yongest children, esteeming them no better then seruants; and herein they shew themselves vnnaturall. For *Children* of the same Parents, being all alike in blood, why should not the Parents vse them all alike? A Disparitie in vsage and respect, maketh the Elder brother to contemne the younger, and the younger to enuie and hate the elder.

(c) *Ambrose* in  
*Gen.* 37.2.

And therefore *S. Ambrose* hath well noted, that if a Father haue more children then one, he ought to take heed that he shew not himselfe more louing to one of them, then to another. For thereby he may easily spoile that child which he fauoreth, by puffing him vp with pride and contempt, and cause the other to be inflamed with hatred and enuie, in seeing himselfe contemned & disgraced. And therefore

as Jacob esteemed his youngest sonne as well, if not better, then his eldest, manifesting the same, by calling him *The Sonne of his right hand*: So should all Parents doe; looking vpon their children with impartiall eyes.

It is the bloodie pollicie of the *Turkish Emperours*, to make each one of their sones a *Beniamin*, & euery one of the rest a *Ben-oni*; for it is a *custome* among them to stragle all the younger sones; and to place the eldest in the Imperiall thron; Such like is the *barbarous crueltie* of those parents, which to raise one of their sones to be a gentleman, make all the rest beggars. Let vs consider how contrarie hereunto is the *practise of God*; he hath two sones, the *Iewe* & the *Gentile*; The *Iewe* is the elder brother, and the *Gentile* the younger. Doth he therefore place the one vpon his right hand, and the other vpon his left? Doth he call the *Iewe Beniamin*, and the *Gentil Ben-oni*? (k) No; For he is no acceptor of persons; but in euery Nation, he that feareth him, & worketh righteousnesse is accepted of him. If the *Iewe* which is the elder brother, will not belieue in *CHRIST*, GOD will set him vpon his left hand, & say vnto him, Depart thou cursed into euerlasting fire, which is prepared for the diuell & his angels: And if the *Gentile*, which is the yonger brother, haue a lively faith, and sheweth his faith out of his works, God will set him vpon his right hand; and say, [m] Come thou blessed inherit a Kingdome prepared for thee from the foundations of the worlde. (n) Matt. 25.

If the *Iewe* & the *Gentile*, do both of them belien; either of them shall be a *Beniamin*, but if the *Iewe* and the *Gentile* be both of them *Infidels*, then either of them shall be a *Ben-oni*; This is Gods iustice, and this should be mans equitie, God regardeth not one man more then another, but only in regard of faith & righteousnes, so should fathers value & prize their child; not according to priority in birth, but excellency in vertue.

Thirdlie, Jacob compareth *Beniamin* vnto a *Wile*, in regarde of Courage in Fight, and this comparison maketh for the praise and commendation of the *Beniamites*. It had beene a shame for *Beniamin*; and so likewise

(k) Act. 10.

35.

(n) Matt. 25.

41.

(m) Matt. 25.

34.

is it a disgrace for all men to resemble the *Wolfe*, either in *Crueltie* or in *Crafte*, but to bee like the *Wolfe*, *couragious* and *resolute*, is commendable and praise worthe. There be diuerse kindes of wolues, of which to imitate some, is a vertue, but to followe others, a vice.

First, there is one kinde of *Wolfe*, called *Lupus Caninus*, the *Dogge-wolfe*, being so called, because hee is like vnto a *Mastiffe*; This is a rauenous, a greedie, and a cruell beast, which forbearcth neither to deuoure cattell nor men.

Like vnto this *Wolfe*, bee *Oppressours*, *Extortioners*, and *Vsurers*; which doe not onely swallow vp the substance, but also the Blood of their brethren. These be vnstatiable *Canibals*, and mercilesse Men-eaters, hated of all people, and abhorred of God.

(n) *Isaia. 5. 8* Against these the Prophet *Isaiah* crieth out, saying: (o) *Woe vnto them that ioyne house to house, and lay fields to fields, till there be no place for the poore to dwell in, that yet may be placed by your selues in the middes of the Earth.*

The second is, the *Hyena*, (o) which by the *Arabians* is called *Dabuh*, and by the *Affricanes* *Iesef*. This beast is held to be a kinde of *Wolfe*, because in bignesse and shape it resembleth a *Wolfe*, sauing that the legges and feete thereof, bee like to the legges and feete of a man; It is not hurtfull vnto anie other beast, but will rake the carkasses of men out of their graues, and will deuoure them, being otherwise an abiect and scelie creature; and the Hunters beeing acquainted with his Denne, come before it singing and playing vpon a Drumme, by which melodie being allured forth, his legges are intrapped, and so hee is drawne out and slaine.

Like vnto this Beast bee all wicked men, that commit sinne with greedinesse, and take pleasure in filthinesse, hungering and thirsting after it: euen as the *Hyena* longeth after the rotten and corrupt Carkasses of dead men; And therefore as this Beast, so those which haue the Greedie-worme of sinning, doe as it were open the  
 graues

(o) *Ioan. Lec.  
histo. Afric.  
bb. 9.*

graves of such as haue bene heretofore noted for exor-  
bitant sinners, to finde out their vices, and put them in  
practise: the graue of *Caine* is digged vp by murtherers,  
of *Nimrod* by oppressours; of *Nabal* by mercilesse cor-  
morants; of *Corah* by obstinate *Schismatikes*; of *Delilah*  
and *Iezabel* by wanton harlots; of *Ieroboam* by Idolaters;  
of the rich glutton by belligods, and drunkards; and of  
*Simon Magus* by such *Magi* or ministers as creepe in at  
the windowe, by buying, by briberie, and by *Simonie*. But  
marke the end of these men: the *Diuell* is their musician,  
and they daunce after his pipe so long, that at length he  
ensnares them, and caries their soules along with him in-  
to the bottomlesse pit, and into vtter darkenesse, where  
there is nothing but weeping and gnashing of teeth.  
The third kind of wolfe (p) is this *Lynx* or *Los*, which by (p) *Sollinus*.  
nature is so enuious, that when he voideth his vrine, he cap. 8.  
couereth it with sand, because men should reape no gaine  
or profit from him. *Theophrastus* & *Plinie* affirme, that  
the vrine of the *Lynx* being congealed, is like amber, and  
that it is that pretious stone which we call *Lyncurion*, and  
that therefore the *Lynx* hideth it, as repining that any  
man should see it, or find it: Like vnto this wolfe in dispo-  
sition, be all those vnprofitable seruants to whom God  
giueth a (q) *Talent*, commanding them to *Occupie it till* (q) *Luc. 19.*  
*he come*, or to emploie and vse it for the good of other 13.  
men; but they laie it up in a napkin, and conceale it; Such  
a wolfe is the *Idol*, and Idle Shepheard, whom God  
hath endued with knowledge, and learning, thereby ena-  
bling him to reprove, & to instruct, but like a (r) dumbe (r) *Isaiab.*  
dogge neuer openeth his mouth, but lies, and sleepe, 36.10.  
and delights in sleeping, and burieth his pretious *Lyncu-  
rion*, to wit, the gift of preaching, in the earth, that is to say,  
in the affaires of this world. Such a wolfe likewise is the  
couetous rich man, to whom God hath giuen wealth,  
and treasures, and honour, of purpose, that hee should  
cast his bread vpō the waters, that he should strengthen

the armes of the weake, and refresh the needie, and such as be in distresse: but he like the Dogge in the manger, which will neither eate haie himselfe, nor suffer another to feede by him: is vnwilling either to doe good vnto himselfe with his goods, or vnto the poore. Concerning this wolfe the Wiseman saith, (s) *he commeth into vanitie, and goeth into darkenesse, and his name shall be covered with darkenesse* The fourth kind of wolfe, is the *Thouor Thoir*, being so called, because of his *swiftnesse* in running;

(i) Eccl. 6. 4.

(r) Solin.

cap. 13.

Aristot. li. 9.

de hist. ani-

mal. cap. 44.

(u) Iosh. 1. 6.

(x) 1. Pet.

3. 8.

(y) Phil.

3. 2.

(z) Math.

7. 6.

(a) 2. Pet. 2.

12.

(b) Isa. 96.

10. 11.

(c) Isa. 56.

24.

(r) He liueth by hunting, he loueth men, and neuer hurteth them, but fighteth with dogges and lions. To be like vnto this wolfe, is to be like vnto *Beniamin*: Courageous and valiant, which is both commendable and pleasing vnto God; For as God said vnto *Ioshua*, so he (u) *Be strong and of good courage*, which is as if he should haue said, *Be strong to resist and fight against (x) that roaring lion the diuell, which walketh about seeking whom he may deuoure, and be of a good courage to withstand that kennell of greedie and Impudent (y) dogges, which make concision in the Church of Christ, (z) which contemne the Gospell, (a) which forsake the faith, (b) which can neuer haue enough, and which open their mouthes wide to barke against the Truth; these are Schismatikes, Gospell-contemnners, apostates or backsliders, vnworthie ministers, and Atheistes, or infidels; They that fight against this Lion & these Dogges, and overcome them, In the morning deuouring the prairie, that is in this life behauing themselves valiantly and courageously vnder the stander of Christ, shall in the enemy that is to say, at the last day, divide the spoile, and triumph ouer their enemies; So saies the Prophet *Isaiah*; (c) *And they shall go forth, and looke upon the carcases of the men, which haue transgressed against me; for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh*; Seeing then, that to Resemble the wolfe in Courage, is a blessed thing, but to be like vnto him*

him either in cruelty, or greedinesse, or repining and  
 enuie, is hatefull and abominable; Oh let all true Chri-  
 stians auoide the wolues euill qualities, and embrace that  
 which is good; In him namely, fortitude and valour.  
 Hereunto the Apostle exhorterth all men saying, (d) *fi* (d) *Eph. 6.*  
*namely my brethren be strong in the Lord, and in the power of his* 10.  
*might;* This inuincible Souldier of Christ S. Paul, accor-  
 ding to his owne exhortation, (e) *fought a good fight, for* (e) *1. Cor.*  
*he fought with beastes at Ephesus,* and yet hee diuided the 15. 31.  
 pale, and ouercame them, by the strength of his faith,  
 and by the Gospell of Christ Iesus, which is the power of  
 Gods might, as God assisted him, so will hee aide and  
 helpe euery one that is his Souldier; For he wil giue them  
 such spirituall strength, as that they shall breake the iawe  
 bones of the heathen *Egyp*, and vnder their feete in  
 the blood of their dogged enemies. To this im-  
 mortall, almighty, al sufficient and most mer-  
 cifull God, the Bulwarke and fortresse of  
 all faithfull *Beniamites*, be ascribed and  
 giuen, praise, power & glorie, both  
 now and euermore.

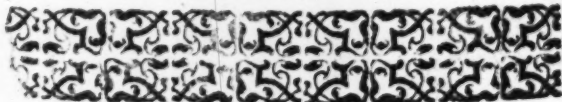
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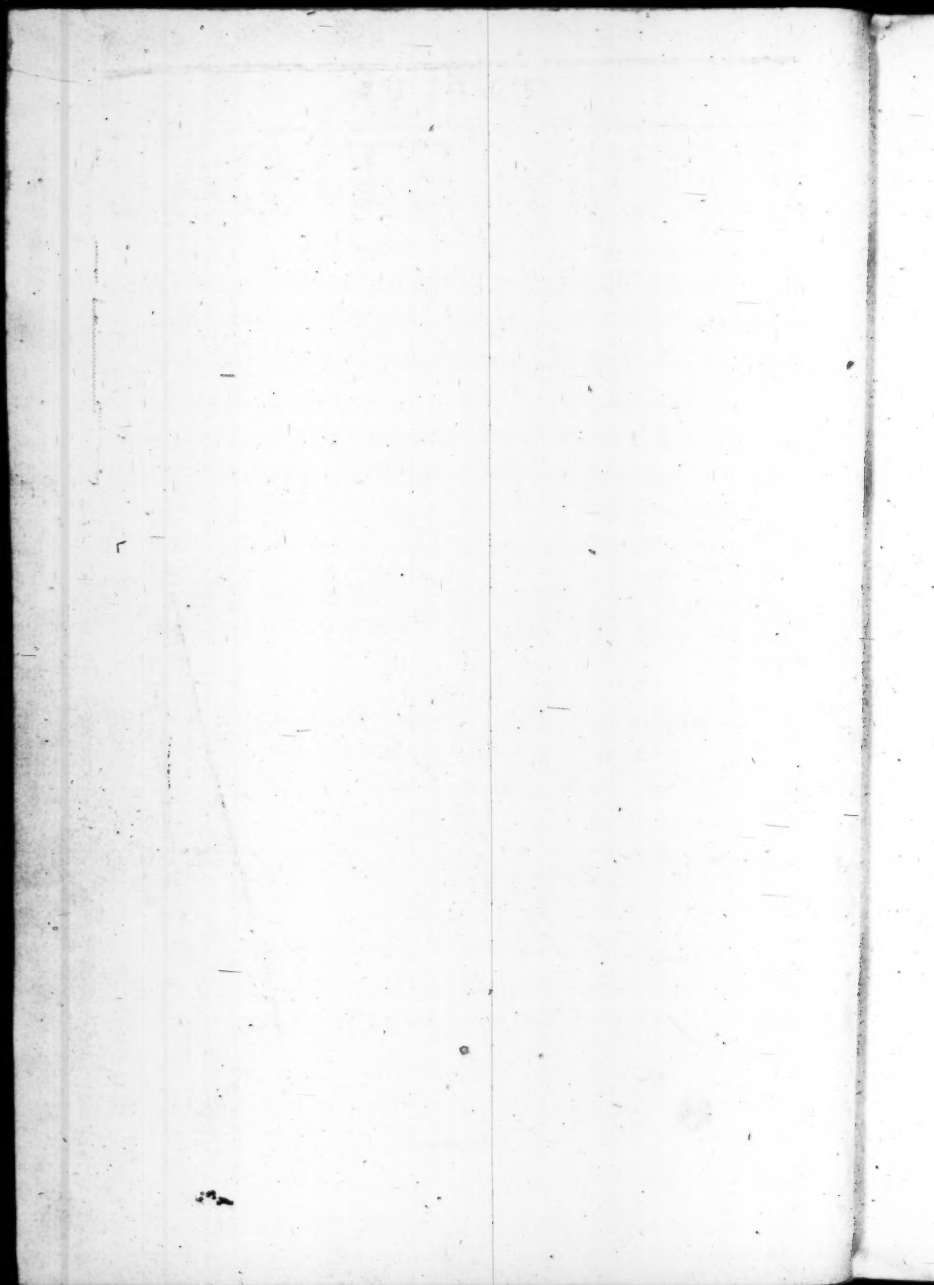




### Errata.

Davideth follie, read decyphereth follie, p. 49. lin. 11. derined of Iudah;  
1: Iudah, p. 49. lin. 13. kill his sonne. r. kill his twine, pag. 93. li. 11. who  
by a double grace read; who be a double grace: p. 94. lin. 21. apollion;  
pollyon. pag. 94. lin. 21. are theretore but clark. r. are they not  
pag. 118. lin. 1. gorged, read gored: pag. 119. lin. 31. wine, r. vine  
35. lin. 4. Syrus: Cyrus pag. 133. lin. 18. can the custome, r. can  
custome: pag. 138. lin. 28. more equal: r. made equal: pag. 139.  
47. entrap foules: r. entrap fowles: pag. 147. lin. 7. and S. Peter and S.  
de witnesse: read, as S. Peter: &c: pag. 168. lin. 4. if then the time, r. so  
n the time: pag. 153. lin. 34. but must to enter combat: r. must enter  
mbat: and with all worldly giants, r. with all worldly giant: p. 196.  
6. 7. forgotten, r. begotten: pag. 197. lin. 11. vnto the an occasion of  
ing: r. vnto them: pag. 201. lin. 32. the knees: r. her knees: pag. 205.  
4. Romanes, r. Romanus, pag. 214. lin. 36.





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TWELVE

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# PROPHETICAL LEGACIES.

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OR  
TWELVE SERMONS VPON *JACOBS* LAST  
Will and Testament, Recorded by *Moses*, in the  
49. Chapt. of *Genesis*: containing his Be-  
quests and Blessings, bestowed vpon  
his twelve Sonnes.

{ *Reuben.*  
    *Simeon.*  
    *Leui.*

{ *Judah.*  
    *Zebulun.*  
    *Issachar.*

{ *Dan.*  
    *Gad.*  
    *Asher.*

{ *Naphthali.*  
    *Ioseph.*  
    *Beniamin.*

Preached  
by *Francis Rollenson*, Bach: of *Divinites*,  
and sometimes Fellow of *S. Iohn*  
the *Euang*: Colledge in  
Cambridge.



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LONDON.  
Imprinted by T. C. for Arthur Iohnson,  
dwelling at the signe of the white horse,  
by the great North doore of Paules.  
1612.

Breast and wombe of a fruitfull woman, in regard of their effects : For first as *Raine* moystneth the earth, and maketh it apt to bring forth fruite : so the grace of God molliifieth the heart of man, which is naturally stonie, and thereby maketh it not onely fit to receiue the *Seede* of the word, but also to bring forth fruite worthy amendment of life. Secondly as *Riuers* and *Springs* run continually and water the Vallies, so faith which is liuely and Iustifying, after it is once infused from aboue, neuer ceaseth working, but is in the heart of man, like *liuing water* springing up to enerlasting life. Thirdly, as the *Increase* of the *Breastes* and the wombe, is the *Increase* of Gods Church and the common-wealth : so the *Charitie* of the *Elect* bringeth forth good workes : whereby God is honoured : and the members of Christ relieued : to conclude, Herein onely is the difference betwixt the *Blessings* of *Ioseph*, and the *Blessings* of the *Elect* : his were conditionall : theirs are not, but doe continue vnto the end of the hilles of the world : that is, for ever : for *Grace*, *Faith*, and *Charitie*, are neuer finally lost by the *Elect*, nor taken away by God, because he bestoweth, *Grace* *Faith*, & *Charitie* onely vpon them whom he loueth, and whom he loueth, he loueth vnto the end.

*Aug. de cor.*

& *gra. cap.*

7.

THE

# THE TWELFTH

## SERMON OF BENIAMIN.

GEN. 49. 27.

*Beniamin shall ravine as a Wolfe : in the Morning hee shall deuoure the preye, and at Night hee shall diuide the spoyle.*



Eniamin was Rahels second Sonne, and the youngest of the twelue Patriarchs; at his birth *Rahel* dyed, <sup>(a)</sup> and when she <sup>(a)</sup> Gen. 35. was about to yeelde up the Ghost, shee called his name *Ben-oni*; which name signifies two things. <sup>18.</sup>

First, the Sonne of Strength, and secondlie, the Sonne of Sorrowe.

<sup>(b)</sup> Some thinke that she by calling him *Ben-oni*, meant <sup>(b)</sup> *Oleaster* that shee herselfe had shewed great Strength in bringing him forth, or else, that he was a Strong childe, and stronger then she was, because he ouerliued her; but I rather hold with them, which by the *Hebrue* worde *On*, in this Name, do vnderstand Sorrow; Being of opinion, that *Rahel* hereby expresseth the Sorrow of child-bearing-women; and the sorrowes of Children when they are borne.

First, euery Childe may trulie be called the childe of Sorrowe, because it is conceiued, and brought forth in Sorrowe; and this punishment was laide vpon *Henuh* and her Daughters, because shee was seduced by the Serpent; Vnto the Woman hee saide, I will greatly increase thy Sorrowes, <sup>(c)</sup> and thy Conceptions: In Sorrowe shalt thou <sup>(c)</sup> Gen. 3. 16 bring forth Children. The paines of Conception bee

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Plin.lib.7.  
cap.6.7.  
Arist.lib.7.  
de hist.ani-  
mal.cap.4.

the head-ache, dizzinesse, abhorring or loathing of meate, overflowing of the stomacke, and such like, as Aristotle, and Plinie affirme; Also the paines of Child-birth be wonderfull grievous, and therefore S. Basil, explaining these words of the Psalmist; *The snares of death compassed me, and the paines of hell caught me*; compareth the sorrowes of a woman in trauaile to the torments of hell; in regard of their extremitie; and they are the more fearefull, because oftentimes women in trauell giue vp the ghost as *Rahel* did, and many of them are ript vp before they can be deliuered; After this pittifull manner, were the mothers of *Scipio Africanus*, *Iulius Cesar*, and *Manlius* vsed; and therefore our Sauour saith, (d) *a woman when shee trauaileth, hath sorrowe, because her hower is come*; And the Apostle when hee would expresse the great paines which the ministers of the Gospell suffer, compareth their trauell to the labour of a woeman in child-birth.

Plin.lib.7.  
cap.9.  
(d) Iob. 16.  
21.

(e) Gen. 3.  
17.

(f) Gen. 47.  
9.  
Herod in  
Terpsich.

Secondly, euery man is *Ben-oni*, the sonne of sorrowe, because his life is a painful pilgrimage vpon this earth, which is a vallie of teares; so saies God vnto *Adam*; (e) *Cursed is the earth for thy sake, in sorrowe shalt thou eate of it all the daies of thy life*: And accordingly, *Iacob* spake vnto *Pharaoh*, saying, (f) *The whole time of my pilgrimage, is a hundreth and thirtie yeares, fewe and euill haue the daies of my life beene*: For this cause the *Thracians* vsed to lament and weepe, when their children were borne, but to laugh and reioyce, when any of their friends died; and the reason hereof is given by *Iob*: who saith, *Man that is borne of a woman, is of short continuance, and full of trouble, he shooteth forth as a flower, and is cut downe, he vanisheth also as a shadowe, and continueth not*.

(g) Rom. 6.  
23.

Thirdly, euery one is the *Childe of sorrowe*, in regard of originall sinne, (g) *the wages whereof is death*; this Naturall corruption which by the fall of *Adam* is transfused vpon his whole posteritie, maketh man not onely

lyable



lyable and subiect to infinite calamities in this world, but also to death eternall hereafter, vnlesse (h) this (h) *Psalm. 51.* Sinne wherein all men are borne, and this iniquitie wherein they be conceiued, be washt away by the blood of Christ; (i) *By nature* (saith S. Paul) *wee are the children* (i) *Eph. 2.* of wrath; that is not by creation, but by Adams transgression, and so by birth: And Iob saith; *That a childe of a day old is not pure in Gods sight*; seeing then that euery man is borne in sinne, therefore is euery man a *Ben-oni*, the sonne of Sorrowe, because Death and Sorrowe be the effects of sinne.

Rabel hauing called this sonne, *Ben-oni*, in his Name, (as I haue said,) declared, both particularly and generally, the paines of Child-birth, the sorrowes of mans life, and the reward of sinne: and thereupon, to giue instance, for the truth of her assertion, shee gave up the ghost; prouing by her owne example: that women bring forth children in sorrowe, that mans life is a painefull pilgrimage, and that the wages of sinne is death; these are the reasons why shee called his name *Ben-oni*, the sonne of sorrowe; But his father called him *Beniamin*; that is, the sonne of his right hand. Amongst the ancient Hebrewes nothing was rashly or inconsiderately done, either in the imposition or Chaunging of names; Rabel had reason to call her sonne as shee did *Ben-oni*, and Iacob likewise had good cause to chaunge his name, as hee doth, by calling him *Beniamin*. It is apparant both out of diuine and profane histories; that in former times, all men had an especiall care to giue vnto their children, faire, fit, and well boding names; and they greatly disliked, vnpleasant, dismall, and vnluckie names; Herodotus writeth, that *Cyrus* was first called *Spaco*, which in the language of the *Medes* signifieth a Dogge, & because this was a foule name, it was changed into *Core* (ch or *Cyrus*, which in the Persian tongue soundeth a Lord; Theophrastus (as Strabo saith) was so named by his Maister *Aristotle*. *Strabo lib. 13.*

*forle*: in exchange of his filthie name *Tyrannus*, and amongst the popes of *Rome*, the Chaunging of names was first brought in by *Sergius*, who before was called *Os porci*, or *Swine-snout*; so here *Jacob* doth chaunge *Ben-oni* which is a name of *griefe* and *Sorrowe* into *Beniamin*, a name of *strength* and *honour*: some thinke, that he calleth him *Beniamin* the sonne of his right hand, because he onely was borne in *Canaan*, in the south part, which is vpon the right hand, if one turne his face to the sunne rising; some, because he was borne in *Bethlem*, within the *Tribe of Iudah*. *Lyrannus* is of opinion, that he was so called, because *Jacob* bare so strongly and patiently the heauie crosse of his *Rahels* death; and *Oleaster* saith, that *Jacob* hereby sheweth that he had, notwithstanding his age, strength to beget a child; But it is most probable, that *Ben-oni* was chaunged into *Beniamin* by *Jacob*; first least it might haue brought still to his remembrance the losse of his dearest wife; And secondly to shew how deare he should be vnto him, both because he was his youngest sonne, and also for his mothers sake; In the Scripture, the *Right hand* hath eight seuerall significations; First by it is meant, *strength* and *fortitude*; So doth the

- (k) *Psal. 44.* Psalmist vse it, saying; (k) *They inherited not the land by  
 3. their owne sword, neither did their owne arme save them;  
 But thy right hand, and thine arme, and the sight of thy  
 countenance, because thou diddest fauour them.* Secondly it  
 is taken for helpe or aid: as it is in *Ioh. 3* *Stretch forth thy  
 right hand to helpe the worke of thine owne hands;* Thirdly,  
 for the exuperancie of honour and glorie: as it is in the  
*Psalme*; *The Lord said vnto my Lord sit thou on my right  
 hand, till I make thine enemies thy footstool;* Fourthly, it  
 signifies the Sweetenesse of Christs loue, towards his  
 6. Spouse, the Church; As it is in the Canticles, (l) *His  
 left hand is vnder mine head, and his right hand doth embrace  
 me.*

(n) *Psal. 16.* Fifthly, by it is vnderstood the abundance of diuine  
 81. and heauenly pleasures: so saies *David*; (m) *In thy pre-  
 sence*

sence is the fulnesse of ioy, and at thy right hand there are pleasures for euermore.

Sixty, it is vsed to declare that which is good, iust and holy; So saies the wiseman, *The Lord knoweth the waies which are vpon the right hand, but the waies which are vpon the left hand, are froward, and peruerse.*

Seauenthy, it signifies such things as be spirituall blessings; And so does Salomon applic it saying: *The length of his daies is in his right hand, and in his left hand be riches and glorie.* In this speech the Wiseman by the length of daies which is in the right hand of a righteous man, meaneth the eternitie of blessednesse in heaven: And by riches and glorie, which are in the left hand, the temporarie goods and prosperitie of this life.

Lastly, the Preacher saith, (n) *the heart of a wiseman is* (n) Eccles. 10.2. *at his right hand, but the heart of a foole is at his left hand;* the

meaning of which words, sheweth the difference betwixt the righteous & the wicked: For the cogitations and the actions of the one sort, are euer *Right*, that is full of honesty, innocencie, and wisdom: But the imaginations and enterprises of the other, are foolish & wicked, declining vnto the left hand, which leadeth vnto destruction: hence it appeareth that it is a signe both of *Loue* & well-wishing in *Iacob* towards his sonne, because he changeth the disastrous name of *Ben-oni* into the well-portending name of *Benjamin*; To be the Sonne of the fathers *Right* hand, is a great fauour, & yet the ancient *Persians* (as *Xenophon* reporteth) vsed to place such as they meant to honour vpon their left hands; But the *Hebrewes* obserued a contrarie custome (o) for wee read that *Salomon* placed his mother vpon his right hand, & at the generall iudgement, it is said that (p) *Christ* shall set the sheepe vpon his right hand, (p) *Mash.* and the goates on the left; Therein honouring the *Elee*, 25.33. and disgracing the reprobates.

These two names *Ben-oni* & *Benjamin* imposed by *Rachel*, & *Iacob*, do mystically decipher the two estates of mankind: The first, vnder *Adam* by birth, & the second vnder *Christ*

(q) *Rom. 5.* *Christ by grace; (q) for as by one man sinne entred into the world, and death by sinne, and so death went ouer all men; for as much as all men haue sinned; so by the obedience of one, are many made righteous; that as sinne had raigned vnto death, so might grace also raigne by righteousness, vnto eternall life through Iesus Christ our Lord; by originall sinne then which is corruption ingendred in our first conception, whereby euery facultie both of body and soule is prone and disposed to iniquitie; Every one man is Benoni, the sonne of sorrowe; but through the Grace of God in Christ Iesus, who was borne and died for the redemption, and iustification of the world, euery man that truly beleueth, is a Benjamin, the Sonne of Gods right hand.*

*Beniamin shall rauin as a wolfe, &c.* The wolfe, according to the phrased of the scripture, is the embleme of fower things, *Tyrannie, Fr audulencie, Hypocrisie, and Conrage;* for the first our Sauour saith vnto his disciples,

(r) *Mat. 10.* (r) *Behold, I send you forth like sheepe among wolues; these wolues, are bloodie tyrants, enemies of the Crosse of Christ; which like the wolues of Africa that all night long barke at the moone, doe continually blaspheme that sacred name, at the sound whereof all Kings ought to bowe; such were the Romane Emperours successiue from Tiberius vnto the raigne of Constantine the great, and the first Christian that twayed the Imperiall scepter; and therefore their Succession in regard of Crueltie and Tyrannie, is resembled in one of those visions which*

(s) *Apoc. 17.* *Saint Iohn (awe, (s) by a scarlet colour'd Beast full of names, of blasphemie, which had seauen heades and ten hornes; and such a wolfe at this day is the Turke; who not onely with histongue striueth to pierce the side of Christ, by calling him in derision the crucified God; but also by his Sword maketh hauocke of the poore members of Christ Iesus; But shall Beniamin be such a wolfe? shall his posteritie be giuen to tyrannie, no: for then should the wordes of Iacob tend to the disgrace of Beniamin; as indeed*

indeed they doe to the contrary; for there is no man so odious, and so much subiect to hatred, as is he that is a Tyrannicall wolfe; such rauenous Beasts are hatefull both to God and man; God (saith the Psalmist,) *abhorreth the blood-thirstie and cruell man.* And therefore, (t) *Hee couers him with shame, and cuttes him off for euer;* The woluisish kings, *Abab* and *Herode*, and the woluisish Queenes *Iezabel* & *Athalie*, which all of them imbrued their hands in the blood of Innocence, were by the Hand of GOD, put to violent and shamefull deathes.

(t) An Arrowe shot from the bowe of an *Aramite*, (u) a (r) 1. Reg. 22 Worme, (x) the Sworde, (y) and Dogges, reuenged the blood 34. of the guiltlesse, which had bene by them vniustly shed; (u) Acts. 12. Thus doth the rigour of pnnishment from heauen, plainlie demonstrate, how hatefull the Tyrannicall Wolfe is in (x) 1. Reg. 11 the Eyes of him who is Compassionate and Mercifull, our 16. heauenly FATHER. (y) 2. Reg. 9.

Seeing then that all men are commanded to be mercifull, 35. as the Father in heauen is mercifull; Oh let euerie one that hopeth to finde Mercie, beware of being a wolfe in crueltye; and strue to be like vnto Christ, a Lambe in meekenesse and innocencie. But alas, Experience proueth, that for one Lambe, that is chosen, there be many wolues, that shall be reuelled for their crueltye; We may know them by their works, Oppression of the fatherles & the widow, Extortion, the grinding of the poore mans face, & the selling of the Needie for shoes, are brandes and markes of their woluisish profession.

The eyes of these wolues though for a time they swell with fatnes, yet whē the day of slaughter comes, they shal surely be sacrifices of wrath, because God hates & abhorres them: neither are they lesse odious vnto men; for who is it that will not reioice whē a Tyrāt dies? euen as the (z) women of Israel did sing & play vpon instrumēt, when Goliab was slaine, so the people reioyce, when a woluisish Giant dies; because by his death, they are deliuered frō oppressiō & wrōg. 2) 1. Sam. 18 6.

The Romanes did not onely reioyce at the death of Nero

*Caligula*, and the rest of their imperious *Wolues*, but did also insulte euer their dead bodies, haling them along the *streetes of Rome*; and hanging them vpon *Gibbets*, as the fittest meate for rauenous soules.

Hence it comes to passe that Tyrants like *Dyonisius*, dare neuer goe abroad without *A strong Guard*, because they knowe that *Crueltye* causeth *hatred*; and the hatred of the people, raiseth reuengefull *Rebellions* and *insurrections*.

Secondly, the *Wolfe* is the *Embleme* of *fraudulencie*, and therefore the Prophet *Zephaniah* calleth vniuersall Iudges, such as oppresse the innocent, and let the guiltie goe free, *a) Zeph. 3. 3.* *Wolues*, saying, (a) *Her Iudges are as Wolues in the euening, which leaue not the bones till the morrowe*; Neither doth hee miscale them. For this name is sutable to the disposition of such as will be corrupted with bribes; Some Iudges and some Lawyers being weighed, will be surely found to bee deceitfull vpon the weightes; And these are they which by their subtletie and fraud deuoure the afflicted, and eate vp the poore from among men.

If in this respect *Beniamin* had bene compared by *Jacob* to a *Wolfe*, then could wee thinke no otherwise, but that both he and his posteritie were Cursed creatures, because (b) *They onely are blessed, to whome the Lorde hath not imputed sinne, ana in whose spirite there is no guile.* But this is not *Jacobs* meaning; For in these wordes hee bleisseth *Beniamin*. And so likewise doth *Moses*, saying, (c) *The beloued of the Lorde shall dwell in safetie by him, the Lorde shall couer him all the day long, and a well betweene his shoulders.* *c) Deut. 32. 12.*

Now then, if either *Beniamin*, or his children had bene like vnto *Wolues* in *fraudulencie*; *Moses* before his death would neuer haue bestowed such a *Blessing* vpon them; The fraudulent and the Tyrannicall *wolfe*, are like *Samsons* Foxes, tyed together by the taitles: for in the aime & end of their cruell & deceitfull actions, they agree & are combined together like brethren in euill, to preye vpon the poore, and to eate vp the innocent and the harmelese man.

Third.



Thirdlie, the *Wolfe* is the figure of *Hypocrisie*, and so we may gather out of the wordes of our *Sauour*, saying: (d) Beware of False Prophets, which come vnto you in Sheepes d) *Mat. 7. 15* cloathing, but inwardly they are Rauening wolues: An Hypocrite is A whited wall, a painted Sepulcher, and a Wolfe in a Sheepe skin. Though he haue a countenance which promiserth goodnes, yet is he *stonie-hearted*; Though he make a glorious shewe of Sanctitie, yet is his minde full of corruption; And though hee seeme to bee clad with meekenes and innocencie, yet is hee proud and cruell: For (e) e) *Mat. 23.* under a colour of long Prayers, hee will deuoure the House of the 14. *Widowe*: And therefore in the Hebrew tongue, hee is verie fitly called *Chaneph*, which signifieth *Impure*, or *Polluted*; and also such a one as boasteth of himselfe, and braggeth of his owne vertue: As the proud *Pharisee* did, who (f) stood & prayed thus with himselfe: O God I thanke thee, that (f) *Luc. 18.* I am not as other men, Extortioners, Vniust, Adulterers, or as 11. 12, this *Publican*. I Fast twice in the Weeke, I giue Tithes of all that euer I possesse.

There be manie of these woluish *Impostors*, and 'deceitfull *Wolues* in the worlde, which because of their Sheepes cloathing, can hardly bee knowne and discouered from the Sheepe of Christes Folde, vnlesse they bee examined by the Rule of our *Sauour*, which is this, *You shall knowe them by their Fruites*; Doe men gather Grapes of *Thornes*, or *Figges of thistles*.

The *Thorne* hath faire Blossomes, but it beares no Grapes: the *Thistle* brings forth a flower, but neuer a Figge; So the hypocriticall Wolfe will transforme himselfe into the heauenly shape of an Angel, and giue goodly words, softer then oyle; but it is as impossible to finde a good worke done by him, as a grape vpon a thorne, or a figge vpon a thistle; *Iacob* doth not liken his sonne *Beniamin* to this *Wolfe*: for if he had done so, then had he ex- g) *Mat. 23.* posed both him & his tribe to the curse of God, for hypocrites 13. are a (g) cursed generation, (h) and a generation of vipers. (h) *Mat. 3. 7*

Fourthly, by the *Wolfe* is signified *Courage* in fight, for though hee be neither so strong, nor so well armed as the *Lyon*, yet hee is as fierce and resolute as hee. And therefore *Jacob* compareth in this place, the *Tribe of Benjamin* to a *Wolfe*, in regard of courage and valour in battell, for though the children of *Benjamin* were neither so strong in respect of number, nor so well armed in respect of power and authoritie, as the *Tribe of Iudab* was, who is compared vnto a *Lyon*, yet they were as couragious in fight as they: (i) wherefore this Prophecie sheweth the warlike disposition of the whole *Tribe of Benjamin*; whose childre were indeed, as they are called *Wolues*, as may appeare (k) by that fierce battell, which they fought with the other tribes, wherein they twice ouercame them, beeing but sixe and twenty thousand men, and seuen hundreth, which fought against foure hundred thousand men that drewe sword, euen all men of warre; and also by the warres which the house of *Saul* had with *David*, and the *Tribe of Iudab*, for the Kingdome. These seuerall conflicts are sufficient testimonies of *Beniamins* courage and resolution in Fight; for which cause hee is compared vnto a *Wolfe*, that shall raine, or make hauocke of his enemies, as indeede the children of *Benjamin* did, for at two seuerall times, they slewe of the men of *Israel* fourtie thousand, which could handle the sword.

In the morning hee shall deuoure the Preye, and at night hee shall diuide the spoyle. Of these words there be fiue seuerall interpretations. First, *Rabbi Salomon* saith, that hereby is signified (l) the exploits of the *Beniamites*, in taking as a preye, the daughters of *Silo*, as they came forth to daunce, to be their wiues, which afterwards they distributed and diuided as a spoile amongst themselues. Or secondlie, saith the same Author, these words of *Jacob* may be applied to *Saul*, who in the morning, or the beginning of the *Israelitis* kingdome, preyed vpon the *Amalekites*, and to (m) *Mordecai*, and *Hester*, being both of them *Beniamites* by birth, who in the euening, that is to say, after the decay

(i) Theodor:  
ultim. quæst.  
in Gen.

(k) Iud. 20.  
15. 16. 17.

(l) Iudg. 21.  
23.

(m) Hest. 7.  
10. & 8.5.

and dissolution of the Kingdomes of *Israel* and *Judah*, *Hiero. in tra-*  
made preye of *Haman*, and of their enemies. Thirdly, *S. dit. Hebr. in*  
*Hierome* saith, that some of the *Hebrues* were of opinion, *Genesim.*  
that by this speech *Jacob* meant the Temple of *Ierusalem*,  
which was built within the portion or inheritance of *Ben-*  
*iamin* and that therefore it was by him called a *Wolfe*, be-  
cause it did deuoure and spend innumerable sacrifices of  
beasts, which in the Morning were slaine and offered vnto  
God, and in the Evening diuided amongst the Priests.

The Chalde Paraphrast subscribeth to this exposition, *Chald. pa-*  
for thus he saith, *Beniamin* in his Land the presence of the Di- *raphr. in*  
nitie shall rest, & in his possession shall the Sanctuarie be built, *hunc locum.*  
in the Morning, & at Evening shall the Priests offer Oblations,  
and in the evening they shall diuide the remainder of the things  
that be sanctified.

Fourthly, manie of the ancient fathers, as *Ambrose*, *Hie-*  
*rome*, *Ruffinus*, *Chrysostome*, & *Augustine*, thought that this  
propheticke principallie was fulfilled in *S. Paul*; and there-  
fore they referre it vnto him; because (n) being of the tribe (n) *Rom. 11*  
of *Beniamin*, at the first, as a *Rauenous Wolfe*, he persecuted  
the Church before his conuersion, (o) breashing out threat-  
nings & slaughter against the Disciples of the Lord; but after-  
ward, when he was conuerted to the Faith of Christ, he di-  
uided the spoyle, that is to say, according to *Rupertus*, the word  
of God, and the doctrine of Salvation; distributing to his Dis-  
ciples and auditours this heauenly spye, according to their  
capacitie & vnderstanding; for to some hee gave Milke, &  
to some hee gave strong meate. Fifthly, though all these 4. in-  
terpretations may in some sort be receiued, as consonant to  
the Text, because both the *Beniamites*, which carried away  
the daughters of *Silob*, as also *Saul*, & *Mordecai*, the Tem-  
ple, & *S. Paul*, were as *Wolues* deuouring the preye, & diuiding  
the spoyle; yet if wee doe but consider that *Jacob* in euery  
speech, which hee maketh to anie of his Sonnes several-  
lie, doth chiefly propheticke of the state of their whole po-  
steritie, and not of any priuate person, wee must then  
needs acknowledge that the exposition of these words by

Theodoret.  
quest. ultim.  
in genes.

Theodoret, comes nearest both to the letter, and to the intention of Jacob, which is this; *Beniamin shall ravine as a wolfe: that is, the Beniamites shall be a fierce and voracious people in warre.* Againc, *In the morning hee shall devour the praise, and at night he shall divide the spoile: that is, the Beniamites shall be prosperous and succesfull in battell, for hauing ouercome their enemies, they shall returne home being made glorious by victorie and rich by the spoile.*

In this speech of Jacob concerning Beniamin, we may obserue three things which make for morall vse, and instruction. The first is this: *Rabel* called her youngest son *Ben-oni*, the sonne of sorrowe, and presently gaue vp the ghost, but Jacob changed his name and called him *Beniamin*, least it might haue brought to his remembrance the losse of his dearest wife, and so haue prolonged and continued his sorrowe; This holy patriarch euen in the reason of this *Change*, teacheth vs to vse a meane and a moderation in mourning for the dead; The name of *Ben-oni* tels vs, that we ought to mourne; But the name of *Beniamin* bids vs not to mourne too much. First when any Christian dies we ought to mourne, because of our sinnes which haue brought death vpon all men: As the

(p) Rom. 6.  
23.

Apostle saith, (p) *The wages of sinne is death*; And hereunto we are drawne by diuerse motiues; First mourning for the dead is not onely allowed, but also commanded

(q) Rom. 12.  
13.

by God, for the Apostle saith, (q) *weepe with them that weep*; And David when *Saul* was slaine, thus spake vnto

(r) 2. Sam.  
1. 24.

the daughters of *Israel*, saying, (r) *weepe for Saul, which clothed you in scarlet, with pleasures, and changed ornaments of gold vpon your apparell*; Furthermore in the booke of

(s) Len. 21.  
23.

*Leuiticus*: (s) wee reade that God made a Canon or constitution concerning lamentation and mourning for the dead; by which the Priests, the sonnes of *Aaron*, are forbidden to mourne ouer any man, except it be their kinsman that is neare vnto them, or their mother, or their father,

father, or their sonne, or their daughter, or their brother, or their sister being a maide: for any of these, they were not onely permitted, but also commanded to lament: for in this restraint which is negative, there is included an affirmative iniunction; As if God should haue said, *Let the Priest mourne ouer his kinsman that is neare vnto him, as for instance, his father, & mother, his sonne & daughter, his brother and sister, that hath had no husband: but let him not defile himselfe by any other that is dead among his people, either by touching them, by being at their buriall, or by lamenting ouer them.* Secondly, in this case, there be many examples of holy men which haue mourned for the dead, who in doing so, are not to be condemned either of Ignorance, or any other sinne: (t) *Abraham* mourned for *Sarah* in (t) *Gen. 23.* *Hebron, and wept* for her, by his weeping, he shewed his affection, and by his mournfull voice, he bewailed his owne losse. (u) *Iacob* lamented the death of *Ioseph* many (u) *Gen. 37.* yeares: (x) *Dauid* wept for *Absolon*: (y) The faithfull (x) *2. Sam.* made great lamentation for *Steenen*: And our Sauour (y) *Act. 8. 2.* *Christ* when he saw *Marie* weepe for *Lazarus*, (z) groined (y) *Act. 8. 2.* in the spirit, & was troubled in himself; The scriptures are ful (z) *Iob. 11.* of such like examples both in the old, and in the new testament; Seeing then that the faithfull by their vse & example, do approue of mourning for the dead, and seeing that *Christ*, doth not only not rebuke, but also by his groining allow it; no mā can iustly denie but that it is a godly dutie, one to bewaile the death of another. Thirdly, the holy Scriptures do count it a great plague or punishment, for a man when he is dead, not to be lamented, & not to be buried. This appeareth out of the words of the Psalmist, who making a Catalogue of 8 plagues that God brought vpon the *Israelites* for their Idolatry, reckoneth the want of lamentation ouer the dead to be one of the; His words be these, (a) *The fire deuoureth their chosen men, & their maidens were not given in marriage, their Priests fell by the sword, & there were no widowes to make lamentation*; Also (b) God commanded the Prophet *Ezecheel* not to mourne at the funerall

(a) *Psal. 78.*  
63. 64.

funeral of his owne wife, that thereby as a signe he might teach the rebellious Iewes, that they should perish, & be slaine by the sword of their enemies in such sort, as none should be left aliue to bewaile them: by these reasons it is plaine and apparent, that mourning for the dead is lawfull: being commaunded by God, and approued by the example of our Sauour himselte, and yet there be some that altogether disallowe it; The *Stoikes* did condemne it, esteeming such as did lament and weepe for the dead, effeminate and weake: and we reade of many, that when their dearest friends died, haue abstained from all appearance of sorrowe. *Anaxagoras*, when hee heard newes of the death of his two sonnes, made no other answer but this; *Scio eos mortales esse natos*, I knowe that they were borne mortall, and when it was told *Xenophon*, that his sonne *Gryllus* was slaine in fight, he being at the sacrifice onely for a while, laied aside his garland, and immediately tooke it vp againe: Of this kind there be many examples, whereby the *Stoikes* endeuour to make their opinion plausible; but it is not for Christians, to haue mindes void of all affections, as these impassionate Philosophers would haue men to be, for he that cannot, or will not weepe for the dead, is like an *Idol*, that hath eyes but cannot see, that he himselte is *Ben-oni* the sonne of sorrowe, because of his sinfull cōception. Concerning this matter the son of *Syrach* giueth vs excellent counsell, saying, (c) *My sonne poure forth teares ouer the dead, and begin to mourne, as if thou haddest suffered great harme thy selfe, and then couer his body according to his appointment, and neglect not his buriall; make a grienous lamentation, and be earnest in mourning, and vse lamentation as he is worthy, and that a day or two, leaſt thou be euill spoken of, and then comfort thy selfe for thine heauinesse.* Hence we may learne that wee ought to mourne, but our mourning must be mixt with moderation; they that mourne not at all, offer violence to nature, and they that mourne too much, breake

(c) *Ecclus.*  
38.16.17.



breake the rules both of reason and religion.

[d] When *Abraham* had wept ouer *Sarah*, he rose vp from (d) *Gen. 23. 3* the sight of the corps; least that hee might haue bene ouerwhelmed with griefe, he remoueth the obieſt thereof. And when *Rabel* dying, had giuen her ſonne a ſorrowfull name, calling him *Ben-oni*, *Iacob* changeth his name, and called him *Beniamin*; least the ſounde of *Ben-oni* in his eare, should haue continuallie raised vp groanes from his heart; and herein they behaued themselves as the Apostle wisheth all Christians to doe, saying: (e) *I would not* (e) *Theſſ. 4* *Brethren haue you ignorant, concerning them which are a sleepe,* 13. *that you sorrow not, euen as other which haue no hope.*

GOD by whome Death is inflicted, would haue the nature thereof to bee such, that it should bring teares and sorrowe, not onely vnto them which die, but vnto those also, of whome they that die are beloued: but yet hee hath taken away the sting of *Death*, by promising that there shall bee a *Resurrection of the Dead*, and this promise is an *Antidote* against the poyson of griefe.

There is a Law in *Deuteronomie* concerning the mourning for the Dead, whereby the *Israelites* are forbidden (f) *Not to cutte themselues, nor make anie Baldnesse betweene* (f) *Dent. 14:* *their Eyes for the Dead;* (g) in imitation of the *Gentiles*, 1. who hauing no knowledge, nor hope of a *Resurrection*, (g) *Homer.* vsed to lament and bewaile their dead Friendes, without *Iliad.* anie moderation; shauing themselves, piercing their lefte handes with sharpe Arrowes, (h) and killing some (h) *Herod.* of the dead mans Wiues or seruants, to keepe him com- in *melpom.* panie.

This kinde of mourning hath in it no mixture, either of Reason or Religion; and therefore God made a Lawe against it.

And it is obserued, that (i) the *Egyptians* mourned (i) *Gen 53.* for *Iacob* seuentie dayes, but *Ioseph* mourned but tenne: 3. 10. to shewe the difference betweene the excessiue griefe of men that haue no Hope, and the moderate sorrowe of the

Faithfull. Seeing then that, *Not to mourne at all*, is a *Stoicall* Stupiditie, and to mourne too much, is a *Heathenish* infirmitie; let vs take heede of these extreames, remembering alwayes that saying of *Seneca*, *Nec flumē Oculi, nec siccū sint*, *Let your Eyes neither be drowned nor drie.*

Let them not bee drie at the Funerall of thy Brother, because euerie man by birth is *Ben-oni*, the Sonne of sorrowe; and let them not be drowned with the excessse of teares: because whosoever *Belieueth*, is by Grace *Beniamin*, the Sonne of *GODS* right hand.

Secondlie, *Jacob* doth not onely chaunge the name of *Ben-oni*, to take away the object of grieffe, least in sorrowing for *Rachel*, hee should passe the boundes of moderation, but hee giues his youngest sonne a *Name* of strength and Honour, calling him *Beniamin*: the Sonne of his right hand. By the *Hand* in the Scriptures is signified strength, and by the *Right hand*, Honour.

In the imposition then of this *Name*, wee may behold *A president for all Parents*, who are here taught by *Jacob*, how to respect and regard their youngest sonnes,

It is a Custome as vsuall as discommendable for Fathers (too fondlie) to cocker and pamper their Eldest sonnes; but to neglect their yongest children, esteeming them no better then seruants; and herein they shew themselves vnnaturall. For *Children* of the same Parents, being all alike in blood, why should not the Parents vse them all alike? *A Disparitie* in vsage and respect, maketh the Elder brother to contemne the younger, and the yonger to enuie and hate the elder.

(c) *Ambrosius* in  
*Gen.* 37. 29.

And therefore *S. Ambrose* hath well noted, that if a Father haue more children then one, he ought to take heed that he shew not himselfe more louing to one of them, then to another. For thereby he may easily spoile that child which he fauoreth, by puffing him vp with pride and contempt, and cause the other to be inflamed with hatred and enuie, in seeing these felues contemned & disgraced. And therefore

as Jacob esteemed his youngest sonne as well, if not better, then his eldest, manifesting the same, by calling him *The Sonne of his right hand*: So should all Parents doe; looking vpon their children with impartiall eyes.

It is the bloodie pollicie of the *Turkish Emperours*, to make onely one of their sones a *Beniamin*, & euery one of the rest a *Ben oni*; for it is a custome among them to stragle all the younger sonnes; and to place the eldest in the Imperiall throne; Such like is the barbarous crueltie of those parents, which to raise one of their sonnes to be a gentleman, make all the rest beggars. Let vs consider how contrarie hereunto is the practise of God; he hath two sonnes, the *Iewe* & the *Gentile*; The *Iewe* is the elder brother, and the *Gentile* the younger. Doth he therefore place the one vpon his right hand, and the other vpon his left? Doth he call the *Iewe* *Beniamin*, and the *Gentile* *Ben oni*? (k) No; For he is no accepter of persons, but in euery Nation, he that feareth him, & worketh Righteousnesse is accepted of him. If the *Iewe* which is the elder brother, will not belieue in *CHRIST*, GOD will set him vpon his left hand, & say vnto him, Depart thou cursed into euerlasting fire, which is prepared for the diuell & his angels: And if the *Gentile*, which is the yonger brother, haue a liuely faith, and sheweth his faith out of his works, God will set him vpon his right hand; and say, (m) Come thou blessed inherit a Kingdome prepared for thee from the foundations of the worlde. If the *Iewe* & the *Gentile*, do both of them belieue, either of them shall be a *Beniamin*, but if the *Iewe* and the *Gentile* be both of them *Infidels*, then either of them shall be a *Benoni*; This is Gods iustice, and this should be mans equitie, God regardeth not one man more then another, but only in regard of faith & righteousness, so should fathers value & prize their children; not according to priority in birth, but excellency in vertue.

Thirdlie, Jacob comparcth *Beniamin* vnto a *W. lfe*, in regarde of Courage in Fight, and this comparison maketh for the praise and commendation of the *Beniamites*. It had beene a shame for *Beniamin*; and so likewise

is it a disgrace for all men to resemble the *Wolfe*, either in *Crueltie* or in *Crafie*, but to bee like the *Wolfe*, courageous and resolute, is commendable and praise worthe. There be diuerse kindes of wolues, of which to imitate some, is a vertue, but to followe others, a vice.

First, there is one kinde of *Wolfe*, called *Lupus Canarius*, the *Dogge-wolfe*, being so called, because hee is like vnto a *Mastiffe*; This is a rauenous, a greedie, and a cruell beast, which forbearerh neither to deuoure cattell nor men.

Like vnto this *Wolfe*, bee *Oppressors*, *Extortioners*, and *Viurers*; which doe not onely swallow vp the substance, but also the Blood of their brethren. These be vn-satiabie *Canibals*, and mercilesse Men-eaters, hated of all people, and abhorred of God.

(n) *Isaia. 5. 8* Against these the Prophet *Isaiah* crieth out, saying: (n) *Woe vnto them that ioyne house to house, and lay field to field, till there be no place for the poore to dwell in, that yee may be placed by your selues in the middes of the Earth.*

The second is, the *Hyena*, (o) which by the *Arabians* is called *Dabuh*, and by the *Affricans* *Iesef*. This beast is held to be a kinde of *Wolfe*, because in bignesse and shape it resembleth a *Wolfe*, sauing that the legges and feete thereof, bee like to the legges and feete of a man; It is not hurtfull vnto anie other beast, but will rake the carkasses of men out of their graues, and will deuoure them, being otherwise an abiect and scelie creature, and the Hunters beeing acquainted with his Denne, come before it singing and playing vpon a Drumme, by which melodie being allured forth, his legges are intrapped, and so hee is drawne out and slaine.

Like vnto this Beast bee all wicked men, that commit sinne with greedinesse, and take pleasure in filthinesse, hungring and thirsting after it: euen as the *Hyena* longeth after the rotten and corrupt Carkasses of dead men; And therefore as this Beast, so those which haue the Greedie-worme of sinning, doe as it were open the  
graues

graues of such as haue bene heretofore noted for exorbitant sinners, to finde out their vices, and put them in practise: the graue of *Caine* is digged vp by murderers, of *Nimrod* by oppressours; of *Nabal* by mercilesse cor-  
morants; of *Corah* by obstinate *Schismatike*s; of *Delilah* and *Iezabel* by wanton harlots; of *Ieroboam* by Idolaters; of the rich glutton by belligods, and drunkards; and of *Simon Magus* by such *Magi* or ministers as creepe in at the windowe, by buying, by bribery, and by *Simonie*. But marke the end of these men: the *Diuell* is their musitian, and they daunce after his pipe so long, that at length he ensnares them, and caries their soules along with him into the bottomlesse pit, and into vtter darkenesse, where there is nothing but weeping and gnashing of teeth.

The third kind of *wolfe* (p) is this *Lynx* or *Zos*, which by (p) *Solinus*. nature is so eruious, that when he voideth his vrine, he cap. 8. couereth it with sand, because men should reape no gaine or profit from him. *Theophrastus* & *Plinie* affirme, that the vrine of the *Lynx* being congealed, is like amber, and that it is that precious stone which we call *Lyncurion*, and that therefore the *Lynx* hideth it, as repining that any man should see it, or find it: Like vnto this wolfe in disposition, be all those vnprofitable seruants to whom God giueth a (q) *Talent*, commanding them to *Occupie it till* (q) *Luc. 19.* *he come*. or to employe and vse it for the good of other 13. men: but they *laie it vp* in a napkin, and conceale it; Such a wolfe is the *Idol*, and Idle Shepheard, whom God hath endued with knowledge, and learning, thereby enabling him to reprove, & to instruct, but like a (r) dumbe (r) *Isaiah*, dogge neuer openeth his mouth, but lies, and sleepe, 56.10. and delights in sleeping; and burieth his pretious *Lyncurion*, to wit, the gift of preaching, in the earth, that is to say, in the affaires of this world. Such a wolfe likewise is the couetous rich man, to whom God hath giuen wealth, and treasures, and honour, of purpose, that hee should cast his bread vpo the waters, that he should strengthen the

the armes of the weake, and refresh the needie, and such as be in distresse: but he like the *Dogge* in the manger, which will neither eate hate himselfe, nor suffer another to feede by him: is vnwilling either to doe good vnto himselfe with his goods, or vnto the poore. Concerning this wolfe the Wiseman saith, (s) *he comme h into vanitie, and goeth into darkenesse, and his name shall be couered with darkenesse* The fourth kind of wolfe, is the *Thos* or *Thois*, being so called, because of his swiftnesse in running;

(s) *Eccl. 6. 4.*

(t) *Solin.*

*cap. 13.*

*Aristot li. 9.*

*de hist. ani-*

*mal. cap. 44.*

(u) *Isa. 1. 6.*

(x) *1. Pet.*

*5. 8.*

(y) *Phil.*

*3. 2.*

(z) *Math.*

*7. 6.*

(a) *2. Pet. 2.*

*22.*

(b) *Isa. 56.*

*10. 11.*

(c) *Isa. 66.*

*24.*

(c) He liueth by hunting, he loueth men, and neuer hurteth them, but fighteth with dogges and lions. To be like vnto this wolfe, is to be like vnto *Beniamin*: Courageous and valiant, which is both commendable and pleasing vnto God; For as God said vnto *Ioshua*, so he saies vnto euery man, (u) *Be strong and of good courage*, which is as if he should haue said, *Be strong to resist and fight against* (x) *that roaring lion the diuell, which walketh about seeking whom he may deuoure*, and be of a good courage to withstand that kennell of greedie and Impudent (y) dogges, which make concision in the Church of Christ; (z) which contemne the Gospell, (a) which forsake the faith, (b) which can neuer haue enough, and which open their mouthes wide to barke against the Truth; these are Schismatikes, Gospell-contemners, apostates or backsliders, vnworthie ministers, and Atheistes, or infidels; They that fight against this *Lion* & these *Dogges*, and overcome them, *In the morning deuouring the prais*, that is in this life behauing themselves valiantly and courageously vnder the stapderd of Christ, shall in the euening *that is to say, at the last day, diuide the spoile*, and triumph over their enemies; So saies the Prophet *Isaiah*; (c) *And they shall go forth, and looke vpon the carcases of the men, which haue transgressed against me; for their worme shall not die, neither shall their fire be quenched. and they shall be an abhorring vnto all flesh*; Seeing then, that to Resemble the wolfe in Courage, is a blessed thing, but to be like vnto

him



him either in crueltie, or greedinesse, or repining and enuie, is hatefull and abominable; Oh let all true Christians auoide the wolues euill qualities, and embrace that which is good; In him namely, fortitude and valour. Hereunto the Apostle exhorteth all men saying, (d) *fi-* (d) Eph. 6. *nally my breithren be strong in the Lord, and in the power of his* 10. *might*; This inuincible Souldier of Christ S. Paul, according to his owne exhortation, (e) *fought a good fight, for* (e) 1. Cor. *he fought with beastes at Ephesus,* and yet hee diuided the 15. 32. *spoile,* and ouercame them, by the strength of his faith, and by the Gospell of Christ Iesus, which is the power of Gods might; as God assisted him, so will hee aide and helpe euery one that is his Souldier; For he wil giue them such spirituall strength, as that they shall breake the iawe-bones of the hellish Lyons, and dip their feete in the blood of their dogged enemies. To this immortal, almightie, al sufficient and most mercifull God, the Bulwarke and fortresse of all faithfull Beniamites, be ascribed and giuen, praise, power & glorie, both now and euermore.

FINIS.



### Errata.

Disideth follie; read decyphereth follie; p. 49. lin. 11. deriued of Iudah;  
r: Iudah; p. 49. lin. 13. kill his sonne. r. kill his swine; pag. 93. li. 11. who  
by a double grace; read: who be a double grace; p: 94. lin. 25. apollion;  
read: Apollyon. pag: 86. lin. 4. are theretore but claiç; r. are they but  
claiç; pag: 118. lin. 1. gorged; read gored; pag. 119. lin. 31. vvine, r. vines;  
pag: 130. lin. 4. Syrus; r: Cyrus. pag: 133. lin. 18. can the custome; r: can  
then custome; pag: 138. lin. 28. more equall; r: made equall; pag. 139.  
lin. 37. entrap foules; r: entrap fowles; pag: 147. lin. 7. and S. Peter and S.  
Iude witnesse; read, as S. Peter; &c; pag: 168. lin. 4. if then the time, r. so  
then the time; pag. 153. lin. 34. but must to enter combat; r. must enter  
combat: and with all worldly giants; r: with all worldly giants; p. 196.  
lin. 67. forgotten; r: begotten; pag: 197. lin. 11. vnto the an occasion of  
falling; r: vnto them; pag. 202. lin. 32. the knees; r: her knes; pag. 205.  
lin. 14. Romanes; r: Romanus; pag. 214. lin. 36.



